

REPLY TO REMARKS ON SOME OBSERVATIONS

Addressed to the AUTHOR of the
LETTER to Dr. *Waterland*, &c.

Dr. Middleton

*Am I therefore become your Enemy, because I
tell you the Truth? Gal. iv. 16.*



L O N D O N :

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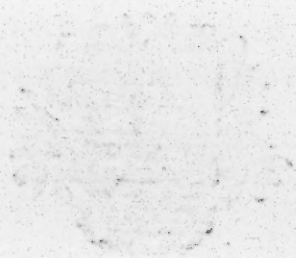
REPLY

MEMORANDUM

CONSERVATION

FOR THE PROTECTION OF THE
WILDERNESS AND NATURAL MONUMENTS

THE NATIONAL ANTHROPOLOGICAL ARCHIVES
WASHINGTON, D. C.



TO THE DIRECTOR
OF THE NATIONAL ANTHROPOLOGICAL ARCHIVES
WASHINGTON, D. C.



A
R E P L Y
T O
R E M A R K S, &c.



A D the Writer, whose last *Remarks* I am going to examine, consulted the Reputation of Christianity, or his own, he wou'd either have followed the Advice I addressed to him, and have retracted the most obnoxious Parts of his *former Pieces*, or have remained at least silent, in hopes that the candid and benevolent Reader, who had not thoroughly examined the Merits of the Debate, might have been inclined to think that several Things in *the Observations* had perhaps been pushed farther than what the Author,

against whom they were wrote, could in his true Intentions, have given just Occasion to believe concerning him: But never cou'd it have been imagined, that had this Gentleman judg'd it fit to make any Reply, it should have been of such a Nature, as to *open his Mind more clearly* concerning those very Errors that have been charged upon him; that he should avow them all, and make such Explications of the old, and such flagrant Additions of new Absurdities, that I fear it will now be thought as impracticable for him to make any real Retraction, as it would be vain in me any more to advise him to it.

But from the Papers which lie before me, I am fully satisfied that no Reader, the most candid, or the most careless, will think I have charged in my former Address, any one Sentiment upon him, which he has not since repeated, and given too just Grounds to believe that he meant in the several *Pieces* I was then examining.

And I must own I flattered my self, that he wou'd not have been inclined in any new Performance, to exceed the profane Insinuations in his former; that he could not have excelled himself in false Quotations, in Abuse and Calumny; I do not mean upon my self (for that gives me little Concern) but upon the most distinguished *Vindicators* of Christianity, and all their

Favourers and Abettors, that is indeed, upon all the truly Orthodox Clergy of this Church, and every Governor of it; all of whom have approved and encouraged those *Vindications*, and some of them, may their Names be for ever blessed, have nobly stood in the Front in this Day of Tryal.

As to my own Concern in this good Cause, it will be enough for me, if with this Author's Permission, I continue in the humble Post he has assigned me, even in the lowest Rank of Controversial Writers, *p.* 4, 14. proud that I can divert what is his strongest Artillery, his Scandal and ill Language from reaching worthier Persons.

And since he is pleased with some Mirth to throw the Observations into the Form of a Tryal, &c. *p.* 37. I readily join Issue with him; and as he has made his Defence, claim the Right of a Prosecutor in making a Reply; and if I can invalidate all his material Exceptions, which I am fully persuaded may easily be done, then the original Charge will be judged to remain in full Force by all impartial Examiners.

But before I dismiss this happy Allusion, as no doubt he hitherto thinks it, I cannot but observe, that the stumbling upon such an unlucky Image, seems something ominous to the Remarker himself; since from the Nature and Tendency of his late course of Studies, it is not impossible but
he

he may, one Day or other, help to adorn those Monthly Registers of famous Men; which, I believe, wou'd make him less merry for the future, on the Head of *Sessions-Papers*.

These celebrated Papers, as I find by *the Trial, &c. of Mr. Richard Burridge*, * *printed 1712*, have not been altogether silent in Cases that bear some Resemblance with his own; and since he has given the Handle, it will not, I dare say, be judged improper to take Notice, that the same Statute upon which that Gentleman was convicted of Blasphemy, is equally enacted against the Denial of the divine Authority of the Holy Scriptures; for therein it is enacted, *That such Persons as have made Profession of the Christian Religion, (which our Author still does) and shall by Writing—deny the Holy Scriptures of the Old and New Testament to be of divine Authority, and be thereof lawfully convicted, shall for the first Offence be incapable to have or enjoy any Offices or Employments, Ecclesiastical, Civil or Military, &c. 9, 10. W. 3. c. 32.*

Against the Design and Intention of this Act, our Remarker, by *Writing and Printing*, has maintained in so many Words

* *The Tryal is related by Mr. Richard Burridge himself in a Pamphlet called Religio Libertini, or the Faith of a converted Atheist, in which is contained his Recantation, &c. And at the same time was published the Ordinary's Sermon upon the Occasion. Both printed for Sam. Briscoe. 1712.*

(as

(as a Relief, it seems, for some Intervals of Leisure, *p.* 37.) *that the Character of Inspiration, superadded to the Gospels, (which is the sole Character, by which they have hitherto been judged to be of divine Authority) casts an air of Imposture over the whole, p.* 21.

If his *Name shou'd not always continue a Secret*, as he seems to hope it will not, (*Def. p.* 3.) and if he shou'd still go on *to open his Mind a little more fully*, as he seems well inclined to do, it will be owing to the Clemency of those very Men, whom he ridicules and sets at Defiance, that the World will not be obliged with *a real Trial and Conviction of a notorious Infidel, &c.*

And for my own Part, I faithfully assure him, that it is far from my Intention to promote any Prosecution but of Reason and Argument against him; and therefore without aggravating the Matter, leave it with him and the Reader, and pass on to the next obvious Reflection, which is the extream Sensibility of this Writer, who frets and raves in every Period, as if constantly touch'd to the quick. His Charge upon me of being an Infidel *p.* 7. makes not the least Impression, I heartily thank him for it: How comes it then to go so deep as to himself? how come his Complaints to be so loud upon this Article? The reason is, this is his tender

der Part, it will not bear the Touch, and demonstrates that he begins to feel, what every Body suspected, that all is not found within; and that tho' his new Friends, if he don't abuse them, value him the more for his pious Assertion, *that the Gospels are not inspired*, p. 21. and think him the sounder Christian for it, yet that it may still be made a question whether he is one or not.

But before I enter upon the Remarks, I beg Leave to make this Profession once for all, that I should be much concerned to have misrepresented either this Author or any Man in the World; and should I be proved to have done this by him, as I am sure he has by the Christian Religion, I would most gladly embrace the first Opportunity of doing, what I exhorted him to do, *i. e.* make a publick Amends by a cordial Recantation. Or had I stood single in my Opinion of his Performances, or if several learned and judicious Writers had not publicly declared the same Sentiments concerning them, I should, as I ought, have been diffident of my own Censures. But when every Body I could converse with saw the evil Tendency of his Notions as well as my self; when upon a careful Re-examination of his Papers, and a diligent Review of my own, I cannot observe that I have made the least uncharitable Censure, or drawn a single Conclusion that the Premises would not strictly bear, he must pardon

don me, if in complaisance to a Man, who discovers none at all to others, I depart not from the Truth; though I should have been heartily rejoiced upon his Account, had he returned such an Answer as might not have justified yet a more severe and certain Censure of his pernicious Principles.

As to the many pointed and sarcastical Expressions, in which this Writer chiefly shines, I will only beg leave that they may pass in review before us, and for this sole Reason, that the Reader may bear me witness I heartily forgive them all; such as, *a virulent and malicious Invective*, p. 4. *one who is below having the Charge of Infidelity proved upon him, tho' it might be done by plain and evident Principles*, p. 7. *such as, inveterate Spite, Malice, and the want of every Christian Grace — wretched, contemptible, malicious, wicked Performance*, p. 14. *trained and disciplined in all the Arts of Scolding*, p. 18. *of a true Popish Spirit, that would draw him in to recant, and then burn him, make him blaspheme, and then stab him*, p. 39. Where by the by, *blaspheming* is put for the same as *recanting* his Infidel Notions. To shorten the List, and pass over many of the like Elegancies, *Rancour, holy Fury, Bitterness of Spirit*, p. 39. *deadly Venom and Mischief covered by a Mask of Piety*, p. 40. and for the parting Blow, *a Pharisee! not a jot behind those old Pharisees who devoured Widows Houses,*
B ——— *whose*

— *whose Mouth is not more open to pray than it is to devour.*

If the Reader will excuse him for this sort of Language, and he can pardon himself, I can tell him as to my own part, there is no Harm done; nay, I think I have reason to be proud that I am treated like the *best Champions*, as he calls them, *of Religion and Orthodoxy*; and hope, if he writes any more, he will bestow even more Favours of this sort upon me, which I esteem his best Panegyrick; for as some Writers have the Art of couching Compliments under Expressions that at first view carry the Appearance of Satire, so it is this Gentleman's Talent to recommend whilst he rails, and to raise the Character that he labours to depress.

But having said thus much by way of Preface, I come now to examine the several Exceptions which he makes to my Observations; and shall take them for the most part in his own Order.

1. The Remarker first observes, *p. 3. the Letter to Dr. W. had been published near three Years, and the Controversy that followed it quite over, and almost forgotten, when these Observations upon it appeared in Print.*

The former Part of this Remark I will admit to be true, if *near three Years* shall be allowed to be a proper way of expressing *two Years and one Quarter*, for that was the utmost

most distance between *the Letter and the Observations*. But the Controversy was quite over, and almost forgotten: So far from being quite over, that no less than nine Pieces of others², and three of his own, have been published either since his Letter to Dr. W. or since my Address to him; however, *it was almost forgotten*; no, it never will be forgotten, his Name will be handed down to Posterity in the List of the *Spinoza's*, *Hobbs's*, and other such memorable Worthies; forgiven it may be, provided he will follow my Advice, and retract his Errors, or give some equivalent Satisfaction, adequate *if it can be* to the Mischief he has done: I say, *if it can be*; for the Misfortune that attends the publishing of such pernicious Books and Notions, is like that of giving bad Examples, but more spreading and durable, it diffuses itself thro' whole Kingdoms, and descends to latest Po-

- ² 1. A Reply to the Letter, published Jan. 1730-31.
2. A Reply to the Defence, published Jan. 1731-2.
3. Remarks by *Philobl. Cantabr.* published March 1731-2.
4. Reflections on the Letter and Defence, printed by *J. Watts*, 1732.
5. An Answer to the Letter in relation to the Point of Circumcision, &c.
6. An Examination of the Sketch, or Plan of an Answer, &c. by *J. Clarke*, 1733.
7. The Preface to the first Volume of *Dr. Berriman's* "Gradual Revelation of the Gospel, &c. 1733.
8. Revelation examin'd with Candor, &c. 1732. in which the Letter-Writer is occasionally animadverted upon.
9. *Celsus Triumphatus*, or *Moses* vindicated, &c. by *E. Underhill*, Vicar of *Prittlewell, Essex*, 1732.

sterity. But still he goes on in the same Strain, "*There seemed little Prudence in reviving a Debate that had been managed with so much Heat.*" The latter Part of this Reflection is not altogether true, unless he will take all the *Heat* to himself; for never could an Adversary proceed more *cooly* than the learned Author of the *two Replies*; and as to the Prudence of it, the Issue of the Debate must shew that: But I fear he himself has irrecoverably lost all Title to *Prudence* by *opening his Mind* in such a flagrant manner: And upon the whole, had the Controversy slept never so long, and the Author of it neither confuted his Adversaries, nor given Satisfaction to the World about the Points in debate, has not every Man a Right to publish his Sentiments according to his own Reasoning, *p. 30*? unless he will urge, that tho' some Men have a Right to canvass the settled Opinions of Religion, yet others have no Right to defend them. But in short, if the *Observer* wanted to be satisfied himself how *Fictions*, *proper Fable* and *Lying* were reconcilable with divine Revelation, or to convince others that they were irreconcilable, it was necessary to bring the Debate to a final Issue, and therefore, I hope, not imprudent to revive it.

2. And having, I trust, sufficiently justified the Prudence of my writing at all, I
come

come next to vindicate myself as to the Manner and the Matter I made choice of in doing it; his Exception to which in the first place is,

That he *finds no Argument of Learning, no Point of Religion treated in the Observations; nothing by which the Public cou'd be entertained or edified*, p. 4. Which if it were true, must be imputed to that Measure of Learning and Religion, that this Writer had given me Occasion to speak about: It was his own Learning and Religion, that made the Subject of my Address; *i. e.* to prove that the Use he had made of that little Learning he shews in his *three Performances*, tended to the Prejudice of Religion, to the unsettling the Minds of the pious, and to the hardning of the impious; and from thence to raise a solid Argument to him, that he ought to recant; which had he done, he had edified the Public, and entertained it too more by that, than by all the Arguments of Learning, or Points of Religion, that ever he has or will treat, as long as he lives: However, if by Learning he means conclusive Reasons, supported by proper Authorities, I can observe there was enough of that to make him, instead of answering, fall to railing; a certain Sign that he had nothing more solid to oppose to what I had said.

But

But as to *Points of Religion*, 'tis hard to say what this Author, who asserts it *a thing indifferent to believe, or not to believe*, p. 12. will admit to be a *Point of Religion*. In my *Observations*, the Inspiration of the Scriptures, the Mission *Moses* had from God, two of the Corner Stones both of the Jewish and Christian Religion; the Immorality of political lying; and many other Things, which common Christians think *Points of Religion*, were treated of as fully as the Case required, and enough to shew the Necessity of the Conclusion I pretended to draw from them; which our Author, I fear, with all his Cunning, will never be able to evade.

3. The next Remark is, that the Observer "*paints him out so abandoned, that it is not possible for him to believe a God;*" for which he refers to p. 23, and p. 39. But what sort of Proof do these Places exhibit? In one it is said, "*Can any one believe that God governs the World, and talk at this inconsistent Rate?*" In the other, "*You divest us at once, both of the Sufficiency of Reason, and of the Certainty of Revelation; and leave Men to act and be governed by Machivilian Schemes, without God in the World.*"

All that can justly be inferred from these Words, is, that the Remarkers's Notions are said

said in their Consequences to exclude a divine Providence from the Government of the World; which is all that was intended, or that the Words will naturally bear, and which I still think is the necessary Consequence of the Notions advanced in *the Letter*, &c. And my Reason for so thinking is this: He who charges *Fictions* upon *Moses*, and justifies him for pretending God's Authority without any real Commission, must look upon God as an idle Spectator of the Actions of Men; which is in Fact excluding his Providence, and introducing the Tricks and Artifices of Men, as necessary for the right Government of the World; which is at the same time but an uncourtlike Compliment to the Bulk of Mankind; since it supposes them to be such unthinking and almost irrational Creatures, as are only to be governed by being imposed upon.

4. The very next Line furnishes another Instance of Misrepresentation; "*He allows that I have argued against the Infidel Plan in a manner strictly conclusive*", p. 6. I allow no such Thing; but only, "that his Reasoning against the Infidel Plan was an Argument *ad hominem*, and strictly conclusive against the *Author of it* : But there is a wide Difference between an Argument strictly conclusive in general, and strictly conclusive *ad hominem*; one only

confutes the Man it is used against; the other is framed to convince all Mankind. And I appeal to the Remarker himself, whether he does not think it possible for any one to believe the Force of his Argument against that Author, and yet at the same time to disbelieve the Truth of Christianity. And let the Reader judge, what a disingenuous Corruption of my Words is here made by an Omission, which totally alters the Sense, and makes me allow, that an Argument *ad hominem*, is the same in Effect, as an Argument to establish the Truth of Christianity.

But certainly the Conduct of that Author may be unreasonable, and likewise the Scheme of Christianity, in some Mens Opinion; therefore to shew the Folly of *one*, is far from establishing the Truth of the *other*; and consequently the following Remark, "*there was some ground to think that he cou'd not be in the same Sentiments with the Man he was confuting,*" is not so accurate as might be expected from this great Chastiser of Blunders in others.

I never affirmed that he was in the same way of Thinking with that Gentleman, but on the other hand firmly believed that he was in a much worse; *Observ. p. 39.* And as there are two sorts of Infidels, one for entirely *rooting out* Christianity, the other for making it a *political Engine*; though the Re-

Remarker may not be a Patron of the Root and Branch Scheme, yet there is no Impossibility of his being attach'd to the other, which is the most dangerous of the two; and consequently, though I admit him not to be of the same Sentiments with his Adversary, yet I must still be of opinion that he entertains Notions more destructive of Religion, more pernicious to Society.

But (as he goes on p. 6.) how is it after all that he proves me to be an Infidel? Because I differ from those who assume to themselves the Title of Orthodox in my Notions of Inspiration, and the Necessity of it. Here the Remarker artfully assigns a false Cause for the true one; for tho' I think his Notions about Inspiration to be erroneous, yet I promise him, if that had been his only Error, his Title to Christianity should never have been called in question by me; therefore all the Pains that he takes to make the Debate center in this Point is merely evasive, and designed only to draw off the Attention of the Reader from the true Cause of the Charge brought against him, which was (*Observ. 19.*) *his describing Moses as submitting to the little Arts of wicked Politicians, as imposing upon the People by false Pretensions of divine Authority, as supporting his Civil Government by Force, Injuries, Lying, Fiction, and proper Fable^a.* This was the true Cause assigned by the Observa-

^a Defence, p. 45.

tor, who still thinks it sufficient to support all the Weight laid upon it by him; and how weakly the Remarker has been able to vindicate his *Hypothesis*, will appear from Sect. 13.

5. The Argument made use of *p. 7.* to prove the Observator an Infidel, is, I believe, the very first of its Kind: *Inveterate Spite, Malice, and the want of every Christian Grace*, will prove a Man to be a very bad Christian, but can never prove him to be no Christian at all, till it can be evinced that it is impossible to sin against Conviction, or to violate the Precepts without disbelieving the Truth of Christianity. Happy is it therefore for the *Remarker* that his Genius flagg'd at so critical a Juncture; for if this Argument had been really made out, if *inveterate Spite, &c.* could be proved actually to divest a Man of all Title to Christianity, tho' the Observator would be in no fear of being affected by it himself, yet he would justly fear the Imputation of having needlessly troubled the World, by endeavouring to fix a Charge upon the Letter-Writer from other Topicks, which his own Reasoning, applied to his own Pamphlets, would indisputably make out without any further Evidence.

However, since the Argument is so curious, and altogether new, the Remarker shall have no reason to complain of our suppressing any part of the Force of it. The whole then put into Form runs thus:

Every

Every Person of inveterate Spite and Malice, &c. is an Infidel.

The Obf — r is a Person of *inveterate Spite and Malice* (having) *the want of every Christian Grace supplied only by a bigotted Jewish Zeal, and the Pretext of an orthodox Faith.*
Rem. p. 7.

Therefore he is an Infidel.

The *major Proposition* happens to be false, for a Reason just mentioned; but if the *minor* was as solidly proved as it is roundly expressed, tho' it would not prove the intended Conclusion, since the *major* has failed, yet it would evince me to be *worse than an Infidel*, if the Notion which our Author charges upon his new Friends p. 36. be true, "*that Immorality is the greatest Heresy.*" But, God be thanked, the *minor*, I trust, is as incapable of being proved, as it is impossible to extract Malice out of Christian Charity, which *rejoiceth in the Truth*; and therefore tho' it *believeth all things*, whilst there is any ground for Belief, yet is not obliged to digest Impossibilities, such as is the Consistency of *human Fictions and Lying* with the Authority of a *divine Commission*.

The Remarker saw the Difficulty of the Proof, and therefore prudently left it to shift for itself. But the wise Reason he assigns, because "*it is not worth while to retort it, viz.*" the Charge of Infidelity, ought to have been a Reason against even suggesting an Imputa-

tion that carries with it such unsupported Aspersions.

But the only real Proof that he can possibly produce of my being an *Infidel*, is my writing against him, as an Abettor of Notions that lead directly to *Infidelity*; which is in truth a Demonstration of the contrary, as far as outward Facts can be called a Demonstration of a Man's inward Thoughts; and I heartily wish that he could produce so strong an Argument to support his own Claim to Christianity.

6. But to go on; the very next Paragraph affords another palpable Mistake, "*the cause of all this Rage against me, is my treating Dr. W. it seems in so rude and contemptuous a manner.*" It seems to me no such thing; for if the Controversy had been only personal, the Obser——r would never have presumed to have set himself up for an Advocate of so celebrated an Author; but when a Sense of Duty and the Hopes of doing some Service to Christianity determined him to enter into the Debate, common Justice obliged him to endeavour to rescue the Character of so eminent a Defender of the Christian Cause from the injurious Treatment of the Letter-Writer, who now forsooth mollifies his Usage of that learned Gentleman by throwing his Sarcasms upon some *certain Divines*, p. 8. who in his Opinion *seem to have a just Title to them*. But I believe he won't deny, that even

in his general Reflections he had the Doctor principally in view, which makes this Pretence altogether trifling; nor does he write ten Lines more before his *poor and really weak and blunt Spleen* revives, and makes a fresh Attack upon a *famed Arch-deacon's Charge* with as much Rudeness and as little Justice as the first Onset was begun against his *Vindication of Scripture*.

He is represented p. 8. "*as exhorting his Clergy to call Names stoutly, and to scold manfully; wherever they find a Deist, to call him roundly an Atheist:*" Which is so far from being true, that the Archdeacon takes particular care to distinguish the Doctrine of one from that of the other in the very Paragraph referred to by the Remarker himself, which being instructive, and pertinent to our present Purpose, I shall lay part of it before the Reader.

"Peter Viret — *scruples not to call the System of Doctrine (espoused by the Deists) an execrable Atheism, not intending, I presume, that they directly disowned the Being of a God, but that they did it consequentially, or that they did as effectually undermine and destroy all the Influences of Religion, as if they had been professed Atheists* (this is the Point that stung our Remarker, for it comes home to his own Case) — "*therefore in this View Atheism and Deism amount very nearly to the same thing, having the same*
" *Effect*

“ *Effect in Application and Practice, for which*
 “ *reason some conclude both under the same*
 “ *Name* ^b;” for which he refers to Bishop
 Gastrell’s Boyle’s Lectures, Vol. I. p. 251.
 Here we see that the Arch—n sets the pro-
 per Bounds and Limits of Atheism and Deism
 with exact Truth and Impartiality.

Again, this Writer says, “ *the Arch—n*
 “ *exhorts his Clergy to call a Man who be-*
 “ *lieves nothing more credulous than he who*
 “ *believes every thing; which believing no-*
 “ *thing, and believing every thing, comes*
 under a sort of Figure, the Imputation of
 which our Author, I dare say, dreads more
 than that of Orthodoxy it self; I mean
 that elegant sort of Figure called *Nonsense*:
 For where, I beseech him to tell me, is the
 Man who *believes nothing*? Or, who is he
 that *believes every Thing*? No such Creatures
 ever existed, but in his own Imagina-
 tion.

Besides the Inaccuracy of these Expres-
 sions, which very ill become a Man, who
 requires the nicest Exactness in the Lan-
 guage of others, what he aims at, is entire-
 ly without Foundation; and the reverse
 will appear to be true, from the very Page
 which he himself appeals to: “ *Indeed*
 (says the learned Archd——n) *we call*
 “ *Deists Unbelievers, because they believe not*

^b See Dr. Waterland’s *second Charge*, p. 6, 7.

“ *what they ought to believe; otherwise they*
 “ *are great Believers in their way, and for*
 “ *the most part, Men of very large Faith.*
 “ *It cannot be pretended that they believe less*
 “ *than we, since our Creeds reversed (which*
 “ *usually make theirs) are as long Creeds as*
 “ *before; like as traversing the same Ground*
 “ *backwards, measures the same Number of*
 “ *Paces: He that believes, for Instance, that*
 “ *there is no Heaven, no Hell, no Future*
 “ *State, no Providence, no God, is as much*
 “ *a Believer in his Way, as the most religious*
 “ *Men can be in theirs: Infidels have their*
 “ *Articles of Belief, as well as we, and per-*
 “ *haps more than we: So the Difference seems*
 “ *not to lie so much in the Quantity of Faith,*
 “ *theirs, or ours, as in the Quality.*

It will be difficult for the Reader to find
 in this Passage any such Expressions, or any
 ground for such Expressions, as a Man be-
 lieving nothing, or believing every Thing:
 And it may farther be observed, that the
 Archd——n gave Toland's Creed for a Spe-
 cimen, and referred to Hobbes's and Spinoza's,
 which he scarce wou'd have done, had he
 thought that they believed nothing. *Vid.*
2d Charge, p. 21, 22.

And as to my Rage against the Remarker,
 let that real Concern expressed for him in
 my former Address (*Obs. p. 42, 43.*) and
 the dispassionate Manner in which this Re-
 ply is drawn up, bear Witness against the
 Unrea-

Unreasonableness of the Charge; and if there is any such Thing as a justifiable Zeal for Christianity, I flatter my self that I shall not be judged to have exceeded the Bounds of it in any one Instance. But to proceed,

The Obf——r justly thought, that Dr. W. deserved the Thanks of his Reader, for giving so many different Solutions to the same Difficulties, &c. p. 6. Which our Remarker is pleased to change into *inventing so many different Solutions, &c.* But there is a wide Difference between giving Solutions from the Testimonies of ancient and modern Writers, and *inventing* them out of a Man's own Brain; which shews how expert he is in substituting Words, that give a quite different turn to the Sentence, and at the same time exhibit a Proof of the marvellous Candor and Ingenuity of the Remarker.

7. Whose next Reflection is equally just,
 “ *Let his Solutions be never so many, his Ar-*
 “ *guments never so diversified, 'tis——al-*
 “ *most certain that no more than one of them*
 “ *can be true.*

If by *Solution* is meant the *Interpretation* of Scripture, it is more than almost, it is altogether certain, that this Reflection is not absolutely just; for are not the Generality of Divines agreed, that in many Passages of the Old Testament, there is both a
 lite-

literal and typical Meaning? Does not St. Paul confirm this way of interpreting Gal. iv. 22. &c. in the Case of the two Sons, one by a Bond-maid, and the other by a Free-woman? And does not Grotius himself admit of a double Sense, when he grants that there is sometimes “ *in the same Passage, one common and literal Sense, and another typical and more sublime* ”? From whence I conclude, that more Solutions than one, viz. both the literal and typical are sometimes true.

But if by *Solution* is meant only an *Explication* of any particular Difficulty, it is enough, if only one, out of many *Explications*, shall prove true, for that will answer the Difficulty in Debate; but it is possible likewise, that more than one of them may prove true and satisfactory; as in the Case of the *Hebrews spoiling the Egyptians*; one way of solving this Difficulty, is from God’s being the universal Proprietor of all Things, and therefore having a Right to dispose of the Goods of the *Egyptians* as he thought proper. The other Solution is drawn from a juster Translation of the Original Text, *Exod. xii. 35.* which clears up the Difficulty at once^d. Both these Solutions are judged by learned Men to be true,

^c *In eodem loco sensum alterum vulgarem, alterum sublimem.* Grot. Vol. III. p. 725.

^d See Script. vindicated. Part II. p. 9.

though I allow either of them singly would be sufficient for the Purpose.

But if the Remarker means, that "*among Diversity of Arguments, no more than one*" Argument can be true, this Assertion likewise is groundless; for every common Reasoner knows, that the same Truth may be proved by Variety of conclusive Arguments, as the Truth of Christianity may be proved either from the completion of Prophecies, or the working of Miracles, or the Swiftneſs of its Propagation, or from other Topics.

After all, it may be ſaid by the Remarker, that the reſtraining Words, "*it is al- moſt certain,*" do admit ſome Exceptions; if this is urged, I then affirm the whole Reflection to be altogether impertinent, as no ways affecting Dr. *W.* who has an equal Right to theſe Exceptions with all other Writers.

When Abſurdities are charged upon Scripture, Variety of Solutions are always proper: Every poſſible Interpretation breaks the Force of the Objection, and more than one ſtill more effectually weakens it; ſo that twenty ſeveral Solutions are twenty diſtinct Arguments of the Nullity of the Charge; and though I grant it may be poſſible, that only one of them may be true, or come up to the full Senſe and Meaning of the inſpired Writer, yet the remaining
Ex-

Explications may be of Use in contributing to clear up the contested Passage, and as a learned Prelate remarks, "*has not every Preacher frequent Occasion to observe — that a Text seems equally susceptible of different Senses, which are each of them good ones, agreeable to Reason and Scripture? and yet 'tis certain, that one only is the true one*". Therefore I cannot but still be of Opinion, that all such Attempts are laudable, and deserve the Thanks of the benevolent Reader.

8. The Conclusion drawn from this Reflection, is exactly correspondent; "*No Matter for that, if they hit Mens Tempers, and suit their Apprehensions, 'tis just the same we see to this pious Observer.*" p. 10.

Here the Remarker is angry, and thinks it unjustifiable to condescend to Men's different Tempers and Apprehensions; in another Place, *Def.* p. 5. he reproaches the Orthodox Clergy for want of this very Condescension, "*Such Divines are far from acting up to the Character they assume of Physicians of the Soul, by shewing any Care to gild the Pill they prescribe, and temper their Medicine to the State and Condition of the Patient.*"

^c *Dr. Hare's Scripture vindicated, &c.* p. 122.

How shall the Clergy act in this Case? If they *gild the Pill*, then they are charged with applying to the Affections, and not to the Reason of Men, *p. 9.* if they do *not gild the Pill*, then they are compared to “*Farriers, who tie their Horses up by the Nose, and make them swallow whatever they think fit to throw down.* *Def. p. 5.* The Clergy, I make no Question, will act in this Case, as Prudence and Piety shall direct; for since it is certain, that Variety of Tempers require different ways of Application, there cannot possibly be any Harm in using such Applications as shall be found innocent and expedient: This is what *St. Paul* practised, “*in becoming all things to all Men*; with the *Jews* he argued from Principles received among them; with the *Gentiles*, from Topics with which they were acquainted; and with erroneous Christians, from Doctrines universally admitted among all Christians.

9. Our Remarker's Account of his own Faith, “*as a Principle grounded on the Perception of Truth*,” if it means on the Perception of the Truth of the holy Scriptures from their external Evidence, is entirely orthodox, and therefore so declared an Enemy of all modern Orthodoxy, *p. 4.* will not be affronted to have it interpreted in the only remaining Sense, of which it is capable, *viz.*
 “ That

“ That his Faith is a Principle grounded on
 “ the Perception of the Truth of every Pro-
 ‘ position from the internal Evidence of the
 “ thing ;” by which means all Myſteries,
 which are in their nature incomprehenſible,
 are excluded from being Objects of his Faith,
 and conſequently the firſt Step in Religion,
 God’s Creation of the World, all his Appear-
 ances to Men, all Prophecies of future Events,
 and many other eſſential Articles of Chriſtia-
 nity, this refined Reaſoner muſt abſolutely
 reject.

The Goſpel teaches us, *that Jeſus was con-
 ceived by the Holy Ghoſt, and born of a pure
 Virgin*, Matth. i. 20. Luke i. 27. which we
 believe becauſe aſſerted in Scripture, and no
 ways contradictory to Reaſon ; but to ſay
 how theſe things can be, or in what manner
 they are brought about, or that we have an
 immediate Perception of the Truth of them,
 is what we cannot affirm ; in this I preſume
 our Remarker will agree with us ; and if he
 does, he muſt then either renounce his own
 Account of his Faith, or his Pretenſions to
 Chriſtianity ; for this ſingle Article among
 many others can never be reconciled to his
 looſe Deſcription of Faith ; and when he has
 thus ingenuouſly renounced Chriſtianity, he
 may then with Propriety uſe that ſtale Re-
 partee of profeſſed Infidels, “ *You, who know
 “ the Faẽt to be true, have more reaſon to be-
 “ lieve it than I who do not,* p. 11.

10. Our

10. Our Author goes on *p. 12. to open his Mind* in such a manner as no Christian ever did before him, or ever will after him, and very calmly lays down a Position, that is *only* diametrically opposite to a plain Assertion of our blessed Saviour's. The Remarker affirms, "*that to believe or not to believe is a thing in-different, and no way criminal,*" *p. 12.* on the other hand Jesus Christ affirms, "*he that believeth not shall be damn'd,* Mark xvi. 16.

If in this Contest I abide by the Words of Jesus, I flatter myself that I shall be deemed excusable by the Remarker himself, till he can reconcile his new Doctrine either to the Declaration of Jesus, or to his own Profession of Christianity.

Such an Assertion from the Mouth of a professed Infidel would not have been astonishing, but to hear a Man that exerts every Passion in defence of his own Title to Christianity, advance a Notion so absolutely inconsistent with the very Design and express Words of the Gospel, is such a degree of plain speaking as will save all farther Trouble in fixing the Charge of Infidelity upon the Principles of the Author of the Letter, &c. and will at the same time expose the Ridiculousness of his Pretensions to the Character of a true Believer.

11. The two next Paragraphs are a plain Demonstration that the Remarker has nothing material to urge, when he descends to
criticize

criticize upon Words, which whether his Cavils be true or false, do not in the least affect the main Question; upon which account it would be impertinent to trouble the Reader with a long Confutation of them, since it is of no moment to the World, or the Merits of the Cause, whether the Observer has been critically accurate in his Language or not; tho' I believe those very Expressions which the *Remarker* has excepted against, will appear in a more favourable Light as they stand in the *Observations*, than as they are disjoined, mangled, and misrepresented in his *Remarks*; but the Argument is all that I am concerned to support; and happy had it been for the Remarker had there been no worse Objections against his Writings than what concern his Stile, in which however he is often far from being correct, as has been incidentally observed, and might farther be easily shewn, was it any ways material; but I am willing he should keep Possession of his own great Conceit of himself as to that, as well as to his Talent at Banter and Ridicule, which I fear has been the unhappy occasion of his troubling the World with his curious Notions, as it was perhaps of his imbibing them at first; but if he has any true Judgment, he will think, as all real Christians do, that the least Scandal he may have given to the weak and unstable Christian, is an Evil of greater Consequence than can ever be

be made amends for by all the Wit and Pleasantry of a much better Writer.

12. I pass on therefore to the two Guesses the Remarker is pleased to make at the Character of the Obs—r *p.* 12, 14. but I beg leave to assure him, that he knows nothing of the Obs—r or his Character, if he does not know him to be incapable of writing or acting with any *malicious View*; of suggesting any thing to any Man's Disadvantage without sufficient Grounds; or of publishing even those just Suggestions, before the Interest of Religion and the Service of Mankind shall make it necessary.

And as to the Love which he says *p.* 14. he bears to one of our Universities, no Man can question that, if he looks only upon the Revenues and Conveniences of it, which are tempting Baits to an aspiring Genius; but if the University is considered as a Nursery of Learning, supported for the Defence of *just Systems and Articles* of Religion, which is really the Case, he may as well say that he loves the Advocates of what he calls modern Orthodoxy, against whom he has *denounced everlasting War*, *Def.* *p.* 5.

Since likewise all Graduates are obliged to subscribe the Articles of the Church of *England*, which is the System that so greatly provokes our Author (for I know of no other System or Articles espoused by our Clergy) since this is the Fact, does he love the Institution

tution itself, which trains Men up in such bigotted Notions? Or does he love the Members of it, who are all of them under solemn Engagements to believe and vindicate *these senseless Systems?*

But is this good-natur'd, unpersecuting Gentleman sorry that I should be a Member of the University, or enjoy any Honour there, who am so *malicious* and *wicked* as to maintain those Doctrines, for the Defence of which it enjoys all its Privileges? Or is he sorry that I am so malicious and wicked as to suggest he is an Infidel, when he has laboured to prove me one by Arguments that expressly charge me with the *height of Impiety, and the want of every Christian Grace?* Or after all, is he sorry that there should be a Member of the University who could attempt to defend it so wretchedly? If so, I beg of him to be in no Pain for that; both our Universities shine with Stars of different Lustre; and had I the Honour to be one, tho' the meanest and least among them, and had but just Light enough to shew his Spots and Defects, the Universities would not suffer by that, whatever they may by the Occasion of it; and this ought to make him the more suspicious of his Cause and his own Abilities in the Management of it, if so inconsiderable a Writer "*with so small a Share of Learning* (as he compliments Dr. W——d's Adversary,

E
Def.

Def. p. 11.) "*shall prove in many Cases at least
" a full Match for him.*"

13. We are at length arrived at the "*little
" of Reasoning and Argument to which the
" Observator pretends; and tho' our Remarker
has an admirable Talent at epitomizing the
Arguments of his Adversaries; yet happy had
it been for him if he could have still farther
diminished the Force of those used by the
Observator; for as little as he represents them
to be, they stand Proof against the Efforts of
his Ridicule and Cavils, and effectually con-
firm the Point they were brought to prove,
viz. "That the Fictions, Lying, and proper
" Fable, which the Letter-Writer imputed to
" Moses, were destructive of all Revelation,
" and consequently of Christianity."*

The Charge of imputing some degrees of Fiction, &c. he does not deny, but vindicates the Lawfulness of the Practice from the Examples of our Saviour and St. Paul, p. 18. If this can be made out, viz. that Jesus and Paul did practise any degree of *such Fictions* as are charged by him upon Moses, then he will come up to his Point; but if they fail of that, and what he produces for Fictions shall appear to be of a very different nature, then what he says will be found to be altogether impertinent.

But how does our Remarker prove this material Point? Why, Paul "*became all
" things to all Men, 1 Cor. ix. 22. And Jesus
" made*"

“ *made as if he would go farther,* Luke xxiv.
28.

But here I must affirm, that in either of these Instances there is not the least degree of any *real Fiction*, no Deceit upon the Understanding, nothing but what was open, visible, and ingenuous.

As to *St. Paul's Case*, “ He was made all “ things to all Men,” *i. e.* in all things indifferent he conformed himself to the various Humours and Inclinations of others, as is exemplified in the preceding Verses; but by “ *becoming as a Jew to the Jews, and as without Law to them that are without Law,*” he did not pretend that he was entirely a Jew to one, and a Gentile to the other, which would have been a *Fiction indeed*, but only allowed that some particular Ceremonies which one was fond of, were not unlawful under the Gospel; and that some Tenets which the other embraced, were not disagreeable to the Truths of Christianity. I defy the Remarker to prove from this, or any other Passage, that the Apostle ever asserts the Lawfulness of putting on false Appearances upon any Pretence whatever; all that he did was only practising his own Description of Charity, 1 Cor. xiii. which was never before accused of Hypocrisy or Dissimulation. If it can be proved that he ever conformed to the Humours of others in things that were not indifferent, I will then admit

him to have practised some degrees of Fiction; but if his Conformity in these Cases only shews the true Nature of the Things in which he indulged his Converts, viz. that they were innocent and indifferent, then I apprehend St. Paul's Authority in this Place will not contradict his Advice in another:

"Whatsoever things are true — think on these things, and do those things, which ye — have heard and seen in me, Phil. iv. 8. 9.

The next Instance of Fiction being patronized by our "Saviour's making as if he would go farther," will be found as little favourable to the Remarker's Hypothesis; for the true Meaning of this Action is, that he would not go into the Disciples House without an Invitation and Proof of their hospitable Temper.

The Remarker asserts, "that when our Saviour appeared to the Disciples going to Emmaus, the very Purpose of his appearing was to tarry with them a while in the Inn:" But 'tis evident that the very Purpose of his appearing is expressed in v. 27. viz. that before they had reached the Village, "beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself." It was for the sake of convincing them from Moses, the Prophets, and all the Scriptures, which by the by must all of them be supposed by Jesus and the Disciples to be of divine Authority, or else his Deductions

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from

from them would have had but little Influence; it was upon this charitable Account that the blessed Jesus “*drew near and went with them:*” his Entrance into the Village was merely accidental; and it does not appear “that he had any settled Intention of *tarrying with them in the Inn,*” as our accurate Remarker is pleased to call it, without any Authority from the Context; for on the other hand, the friendly and open manner of Invitation seems rather to intimate, that the Disciples asked him to take the Entertainment of their own House, “*they constrained him* (by their earnest Invitation) “*saying, abide with us, (i. e. in our House^a) for it is towards Evening, and the Day is far spent.*” Here is not one Word nor Intimation of an Inn in all the Chapter; nor should I have mentioned such a trifling Circumstance, but only to shew that the most exact in their own Opinion may sometimes fall in with vulgar Notions, without any sufficient Reason to support them.

That this Explication, which clears the Passage from all appearance of Fiction, is not barely the Comment of a *dull orthodox Bigot*, I appeal to an Author whom our Remarker allows *to be the most rational Expofitor of Scri-*

^a *Verofimile est Emmaunte eos habitasse, atque eò regressos, postquam & Parasquen, & sabbatum, & diem a sabbato primum paschalibus sacris & precibus impenderant.* Gröt. in Luc. xxiv. 13.

pture that any Age has produced, who, after having cleared our Saviour from all Imputation of Lying or Fiction^b, even upon a Supposition that he did not intend to go farther, puts this pertinent Query, “*Whether since* “ *the Greek Word* *προσποιῶν* (which we “ *translate made as tho’*) *is often used where* “ *there is not the least degree of counterfeiting,* “ *it may not be affirmed, that Jesus, as he was* “ *prepared for a Journey, might not likewise* “ *have truly determined with himself to go on* “ *farther, unless he should be earnestly intreat-* “ *ed to stay*^c?

But let St. Paul’s Declaration and this Action of our Saviour be interpreted in the

^b *Progredi passus aliquot, (quod hic fecit Christus) corpusque in gressum componere, quanquam itineris ulterioris propositum significare soleat, licitè tamen usurpatur etiam extra tale propositum, quia actus talis est, ad quem unusquisque naturaliter jus habet, neque ullà lege ad illam significationem est adstrictus. Grot. in locum.*

^c ——— illud insuper cogitandum relinquo lectoribus, an cum *προσποιῶν* græcis sit præ se ferre, etiam ubi nulla est species simulationis, dici non possit Jesum, sicut gressum ad iter componebat, ita vere etiam secum constituisse ultra progredi, nisi instanter manere rogaretur; quomodo & centurioni vere dicebat *Ἐγὼ ἐλθὼν δεξαμένην αὐτόν*, Matt. 8. 7. n. si centurio vellet; & apud Marcum de Christo dicitur *ἦθελε παραλθεῖν αὐτοῦ*, 6. 48. n. nisi rogatus instanter fuisset ut navem ascenderet. Neque enim tali proposito conditionata obstat scientia futuri eventus, cum illa etiam Dei comminatio, Ninive intra diem quadragesimum peribit, nisi pœnitentiam egerit scilicet, veritatem suam habuerit, quantumvis hanc pœnitentiam Deo prænoscante. Grot. in Luc. 24. & 28. Agreeably to which our Annotator Whitby concludes his Note, “*There seems to be no just occasion* “ *for the long Discourses which some hence make of Lying, Si-* “ *mulation, or Dissimulation, here being no Instance of that* “ *Kind.*

utmost

utmost Latitude that the Remarker himself can desire, I will still undertake to prove, that he meant to impute Fictions of a different nature to *Moses*, than these imputed by him to our Saviour and his Apostle; else what mean these extenuating Terms in his Defence, p. 52? “ *I have used all the Terms of Reserve, Doubt and Diffidence that can possibly be crowded into a Sentence; perhaps, may venture, some degree, may possibly be found;*” and in his Remarks, p. 16. that softening Apology, “ *I have indeed proposed it as a Problem, but with all the Diffidence and Caution imaginable, &c.*

Would any Christian scruple to impute without Reserve to *Moses* what *Jesus* and *Paul* practised afterwards? What occasion for Diffidence in a Point to which all Christians would agree? How ill-plac’d was Caution, where no Caution was wanting? And what need was there to put that as a Problem, which would be allowed by every Professor of Christianity as a self-evident Truth, that whatever *Jesus*, and *Paul* in the Execution of his Office did, could not be criminal in *Moses*, or derogatory to his Character?

As this is the only Instance of Diffidence that our Remarker has ever shewn, I am sorry his Modesty should meet with such ill Success upon its first appearance, as to seem no other than a downright Subterfuge, than
a mean

a mean Evasion, that deserves the utmost Contempt.

If I could once swallow the ingenious Explanations which our Remarker gives of the Fall, of the Confusion of Languages, and of the building of the Tabernacle ^d against the exprefs Letter of Scripture ^e, I could then with ease explain many other Difficulties, which I am now obliged to resolve into Miracles; and I confess upon the first appearance of this Hypothesis my Fears were no less, than that all the Miracles recorded of *Moses* must at once be resolved into *Fiction*, &c. which I own would be a short way of clearing up all Difficulties of that sort, but would introduce innumerable others of a different nature; for if I could, for instance, be persuaded that the giving the Law from Mount *Sinai* in that solemn and miraculous manner as it is described by *Moses*, *Exod. xix.* was only a political Device to impose upon the People, I should admire him as an artful Politician, but discard him henceforward as a false Prophet, and disbelieve every thing that was built upon his Authority.

And that my Fears were not groundless, appears from a late Pamphlet ^f, in which, amidst variety of Blasphemies against all revealed Religion, *Moses* comes in for a large Share of profane Raillery, which upon read-

^d Defence, p. 38. ^e *Exod. xxv. 8, 9.* ^f *The Oration spoke at Joyner's-Hall, &c. Sept. 4. 1733. p. 35—41.*

ing of it appear'd to me to be only a genuine Comment upon the *Fictions, Fable, and Lying*, charged before upon him by the Author of *the Letter, &c.* whom the Writer of *this Oration* has religiously imitated in the Use that he makes of *Jethro*; but the Pretence of *Moses's* acting only by *Jethro's* Advice, exclusive of the Direction of God, has been fully confuted, and rescued from the Misinterpretations of them both by the learned Dr. *Berryman* in his Preface to the first Vol. of "*The gradual Revelation of the Gospel, &c.*"

It is farther remarkable, that in a subsequent Pamphlet, called *A Dialogue between a Doctor of the Church of England and Mr. Jacob Ilive*, *Moses* is as woodenly defended as if our Remarker had undertaken that Province himself, under the personated Character of *a Doctor of the Church of England*. Mr. *Ilive* explains the Conduct of *Moses* upon the Plan of the *Letter-Writer*; and the *Doctor* vindicates it in such a languid, ridiculous manner, as might be expected from a Man, who to save Appearances was obliged to make a sort of a Defence, but from his real Sentiments was rather inclined to give up the Cause, which he undertook hypocritically to defend; and accordingly *this pretended Doctor of the Church of England*, with great Humanity, and without much Resistance, grants to his Friend Mr. *Ilive* all that he con-

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tends

tends for; viz. *That the Miracles said to be wrought by Moses were artificial Acts only.*

This is the blessed Effect of introducing *Fictions* into the *Mosaic System*; and I am firmly persuaded that from *this Hypothesis* the Gentleman who calls himself *Jacob Ilive*, first took the Hint and Courage to publish both *his Oration and Dialogue*; and if our *Remarker* can think this Gentleman, who thus expatiates upon *his Principles*, a real Christian, I then will believe it possible for the *Author of those Principles* to be so too. But to return,

14. The *Remarker*, p. 15. is so kind as to explain what he means by *more moderate and qualified Sentiments*, &c. but his Explication is as loose and uncertain as if it was design'd not to be understood; the old Maxim, *Vir dolosus versatur in generalibus*, should have caution'd him to have been a little more explicit, if he had aimed at any thing but Amusement and Evasion.

But let us see how far his Explication will clear up the Charge against him: "*His Opinion it seems is, that with the Notion of general Inspiration, which he readily allows, we are obliged by Fact and History to admit a Distinction and Exception in some particular Passages of the Law, some particular Acts of its Founder.*"

If our *Remarker* had plainly defined what he meant by *general Inspiration*, and had likewise

likewise pointed out *those particular Passages of the Law, those particular Acts of its Founder*, which are to be excepted in his Opinion, we should then have been able to judge of the Sufficiency of his Answer; but as the Case is, I cannot comprehend him to mean any thing else, but to evade coming to a *direct Answer*.

And the reason of his advancing this Notion, whatever it is, is entirely groundless; for who of our *English Divines* ever insists upon a verbal Inspiration? Or who of them affirms that every individual Act of *Moses* was miraculously directed from Heaven? It is enough for us to have the *Prophet* guarded from all Error, which is all that we mean by universal *Inspiration*; as the Remarker might have seen, and have spared the Misrepresentation of my Meaning, if he had pleased to consult p. 19. of the *Observ.* where the Inspiration of the Books of *Moses* is thus explain'd,
 “ *by which we mean, that they were written*
 “ *either by the immediate Suggestion of the Spi-*
 “ *rit of God, or guarded by his divine Super-*
 “ *intendence from all Errors and Mistakes,*
 “ *either of Facts, Reasoning, or Doctrine.*

Since therefore neither the *Observer* nor any *English Divine* that ever I met with are Advocates for the *literal Inspiration*, this Charge upon the *modern Advocates of Christianity*, i. e. the Clergy of the Church of

England, is only a Pretence, without any real Foundation.

Dr. *Whitby* & *Lowth*, and *Lamoth*, treat professedly upon this Subject; and Bishop *Williams* touches upon the same in his *Boyle's Lectures*, as does Dr. *Jenkin* in his *Reasonableness of the Christian Religion*; but none of these Writers advance any such Notion as the *literal Inspiration*; and with regard to Foreign Divines, we are no more answerable for their Opinions, than we are for the *Conduct and Sentiments* of some particular Persons among ourselves.

As this therefore seems to be a Phantom of the Remarker's own raising, we do not envy him the Glory of beating it down again without Opposition.

15. *The Fictions* which he charges upon *Moses* are it seems treated as downright *Blasphemy and Atheism itself*, p. 16. for which he refers to p. 23. of the *Obj.* but neither there or any where else are *those Words* mentioned or charged upon him; it is indeed suggested that the Scheme of introducing *Fictions* into the *Mosaic History* is in its Consequence destructive of the Notion of an over-ruling Providence; and if this is charging him with Blasphemy and Atheism, the nature of the thing itself will prove it, as has been observed before Sect. 3.

^e In the general Preface to his Paraphrase and Commentary on the N. T.

Our Author, instead of proving that *Moses* either actually did introduce *Fictions* into his History, or that any degree of *such Fictions* is consistent with divine Revelation, which when he shall do, I will own myself confuted; instead of proving these material Points, which it was incumbent upon him clearly to make out, he ridicules the Observator for “declaring all such Fictions inconsistent with “any degree of Inspiration,” and thinks that his *bare Ridicule* will be looked upon as a full Confutation, and then artfully flies to what he thinks to be a more defensible *Topic*, viz. the Lawfulness of *political Lying*.

16. But here likewise he will be found to misrepresent the Observator, by dropping Part of his Sentiments, and to deceive the Reader, by appealing to Authors who will appear upon Examination not only not to come up to his Purpose, but likewise to contradict and absolutely disprove what he brings them for.

The Observator very well knew that many Christian Writers had been Advocates for what they call *officious Lies* in some particular Cases, and accordingly made allowance for the same, *p.* 20. but never met with any Christian Advocate for political Lying in general before the Author of *the Letter*, &c. appeared in its behalf; and therefore he had just reason to say, “that this was the first
“Writer that ever maintained so strange a
“Doctrine,

“ Doctrine, and at the same time insisted
 “ upon the Soundness of his Christianity,
p. 20.

The Observator went still farther, and for
 Argument's sake admitted, “ *that in common*
 “ *Cases it was allowable to deceive the People*
 “ *for their Benefit;*” but then proved, that
 even this Concession would by no means as-
 sist our Author in defending his *new Hypothe-*
sis. Instead therefore of endeavouring to sup-
 port the general Lawfulness of *political Ly-*
ing, the Remarker ought to have proved,
 that because the Civil Magistrate may in
 some Cases impose upon the People for their
 real temporal Benefit, therefore he may like-
 wise impose upon them a new and charge-
 able System of Religion.

This ought to have been the Remarker's
 Task, since there is to us who believe Chri-
 stianity, and know it is built upon the Foun-
 dation of the Prophets, of whom *Moses* was
 the chief, to us I say there is a wide diffe-
 rence between *Moses* and all other Lawgivers,
 he asserting his Commission from that God
 whom our blessed Saviour also taught, ap-
 pealing to the Truth of *Moses's* Commission
 for the Confirmation of his own; if there-
 fore neither this Prophet's Commission nor
 Laws were actually from God, in this Case
 he will be found not so much to lye to the
 People as to God himself; and indeed our
 blessed Saviour will be involved in the same
 Crime,

Crime, the Impiety of which Consequence ought to be received with the utmost Horror and Indignation by all real Christians.

But tho' political Lying should in common Cases be admitted to be capable of some Extenuation, yet nothing that the Remarker has advanced will by any means come up to a Justification of it; his Testimonies either clash with one another, or else make nothing to his Purpose; thus tho' *Plato* should be allowed to be an Advocate "for deceiving the People for their good", yet both *Grotius* and *Puffendorf*, and all Christian Casuists, to whom the Remarker appeals, *p.* 17. will be found to be of a quite different Opinion; and *Eusebius* and *Clemens Alexandrinus*, the two primitive Fathers, upon whose Evidence he relies, will appear to have been appealed to with the utmost Impertinence, and to say nothing to his Purpose.

* *Grotius* upon *Luke* xxiv. 28. thus flatly contradicts and argues against the Notion of

* *Quod Plato medicis hæc in re æquat civitatum rectores, in eâ re nimiam licentiæ fenestram aperit: neque par ratio est; nam dignitatis differentia non tollit eam æqualitatem, quam inter omnes homines natura constituit, cujus pars maxima in mutuo & æquali sermonis usu consistit, atque adeo, ut in Apologetico dixit Tertullianus, Nulla lex (civilis scilicet) sibi soli conscientiam justitiæ suæ debet, sed eis, à quibus obsequium expectat. Illud quoque Christiani meminisse debent, cum omnem jurisjurandi usum ex communi sermone Christus sustulerit, ejusq; in locum substituerit nudam affirmationem & negationem, non minus Christianos abhorrere debere ab omni perfidiâ atque etiam vanitate, quam cæteri homines, qui modo aliquid habent probitatis, abhorrent à perjurio. Grot. in Luc. 24. 28.*

Plato,

Plato, who, according to his Opinion, “ by
 “ equalling the Power of Civil Governors to
 “ that of Physicians, opens a wide Field to too
 “ much Liberty; nor indeed is the Case the
 “ same, for difference of Station does not destroy
 “ the natural Equality of Men, which chiefly
 “ consists in a mutual and equal Benefit of Lan-
 “ guage; upon which account, as Tertullian
 “ has observed in his Apology, no Law relating
 “ to the Government of the Community is
 “ sufficiently justified by a tacit Conscious-
 “ ness of its own Equity, but owes likewise
 “ a satisfactory Account of the Reasonable-
 “ ness of it to those from whom it expects
 “ Obedience. Christians ought likewise to re-
 “ member, that since Christ has banished all
 “ Oaths from common Conversation, and has
 “ substituted in their place only yea yea, and
 “ nay nay, they ought as much to abhor all
 “ Double-dealing and Lying as other Men of
 “ common Honesty do Perjury.

Pufendorf in his Law of Nature, B. 4.
 Ch. 1. Sect. 17. allows indeed some Liberties
 to Governors of States, which he thinks not
 justifiable in private Persons, but claps the
 following Restraint upon Governors them-
 selves: “ We are by no means willing to extend
 “ this Liberty so far as to justify the politick
 “ Fictions of Numa; nor will the same Privi-
 “ lege hold at all in the Case of Promises and
 “ Engagements.*

* Isthæc tamen haudquaquam ad Numæ commenta exten-
 dere velim, &c.

I leave the Remarker to make the best Use he can of these his two Testimonies, but am sure that if *Pufendorf* will not justify *Numa* in pretending a Communication with a fictitious Goddess, much less will he countenance *Moses* in using the Name without the Authority of the true God himself; and if *Grotius* discards *Plato's* Sentiment upon this Point, and thinks that every Lawgiver, instead of imposing upon their Understandings, ought to explain to the People the Reasonableness of his Commands, then I am persuaded he can be no such Friend to political Lying, as to countenance the *Fictions* which our Remarker imputes to *Moses*.

Eusebius, it must be allowed, introduces *Plato* as contending for the Usefulness of moral Fables in the Education of Children, as appears from the *Fable of the Dragon's Teeth*, which immediately follows his Quotation from him; and he likewise adds, "that there are very many Instances of this Kind in the Books of the Hebrews^h."

Let it be observed, that *Eusebius* in the Preface to the Eleventh Book declares, that "tho' *Plato* is right in most things, yet he does not reason exactly in all;" and whatever might be his real Opinion, it is certain that *Eusebius* understood him in this place as contending only for the Lawfulness of adapting moral Instructions to the Capacities of Chil-

^h Præpar. Evangel. Lib. 12. Cap. 31.

dren, by couching them under pertinent Fables; and then his subsequent Observation may be thus interpreted: "In the same manner the *Hebrew Scriptures* condescend to the Capacities of Men, by representing God as subject to *sleep*, as actuated by Jealousy, Anger, and other human Passions!

Eusebius therefore cannot be said to affirm, "that *Plato's Notion of political Fictions* was borrowed from the *Hebrew Scriptures*," but only his manner of adapting Instructions to the Capacities of Children; and thus at this Day we put *Æsop's Fables* into the Hands of Children without any Imputation of patronizing political Fictions.

Before we leave *Eusebius* I cannot but observe, that our accurate Remarker interprets ἐν Εβραίων γραφαῖς, in the *Books of Moses*, Def. 45. But where I will ask him is God said to *sleep* in any part of the Pentateuch? No where that I know of; let him therefore own that he can be mistaken, at least in things of no great consequence: and to do him Justice, he tacitly acknowledges this Oversight in a second Translation of the Passage, *Some Remarks*, p. 49. where he has construed it right, "in the *Books of the Hebrews*:" But in the next Paragraph he again spoils all, and makes "*Eusebius expressly to affirm, that* "*Plato's Notion of political Fictions* was borrowed from *Moses*;" whereas *Eusebius expressly* affirms no such thing, but only that
"there

“ *there are very many Instances of this Kind in the Books of the Hebrews;*” and unluckily for the Remarker, one of those Instances is not once to be met with in any Part of the *Books of Moses*, tho’ more than once in the *Books of the Hebrews*.

We will next touch upon his Testimony from *Clemens Alexandrinus*: And it is very surprizing that a Writer who can assure us “ *that he never translated any Passage with design to make it bear more than it would strictly carry*”^b, should at first pitch upon one so entirely foreign to his Purpose, and then persevere in the Justification of it, after its Impropriety had been so fully and clearly shewn in *the Reply to his Defence*^c; against which, rather than say nothing, he has given us an impertinent Critic upon the Word *στρατηγός*^d; for tho’ all Authors contemporary with *Clemens* had used it for a *Civil Governor*, yet it does not from thence follow that *στρατηγός*, which is the Word used by *Clemens*, must mean *Civil Government*; and in the Passage quoted^e it is impossible that it should mean any thing else but the Art of *Military Government*, unless *Clemens* is supposed to be an absurd as well as inaccurate Writer; for how can *injuring of Subjects* be defensible upon any Scheme? which it must be if this Passage is applicable to the Civil

^b Some Rem. p. 33.

^c p. 62.

^d Some Rem. p. 53.

^e p. 417. Ed. Pott.

Government of *Moses*: and our Remarker himself does not seem to have considered, that the same Testimony which he produced only to justify *Lying for the Benefit of the People*, proves also the Lawfulness of *injuring them* at the same time, which I am apt to think will never be allowed to be for their Benefit, tho' it may happen to be to his present Purpose: Let me add, that this Passage is quoted by Bishop *Taylor* in his *Ductor Dubitantium* as *entirely and only* applicable to a State of War^f; and since the Remarker pays so great Deference to his Judgment upon another Occasion^g, it is to be hoped that he will not reject it upon this, where he could not possibly labour under any Prejudice, having no particular *Hypothesis* to serve or mislead him.

But the Remarker himself, after all his fine Flourishes, in effect gives up the Point, by saying, "*Should I grant you this ——— does it not come to much the same thing*^h? It comes just as much to the same thing as Peace and War, as Subjects and Enemies, as proving and not proving, as quoting fairly and quoting dishonestly, as ingenuously giving up and obstinately defending false Quotations are the same things.

The Remarker may as well attempt to reconcile Contradictions, or invert the nature

^f p. 496. *Lond.* 1696. . ^g Vide Title Page of some Rem.

^h Some Rem. p. 50.

of those moral Entities Peace and War, as to endeavour to make out, that because a thing is lawful in War against Enemies, it is therefore allowable in Peace to practise the same upon Citizens: Enemies have no Right to Truth in many Instances, but Citizens have always a Right to be dealt with as Friends and reasonable Creatures; and I think to be deluded by political Lyes can never be reckoned among the Privileges, accruing from the natural Rights of Mankind.

I now leave the Remarker to boast of his ancient and modern Testimonies, and to go on "*in exposing the Folly and Rashness of the* " *Observer in declaring against political Ly-* " *ing, and in asserting him to be the first Wri-* " *ter that ever maintained so strange a Do-* " *ctrine, and at the same time insisted upon the* " *Soundness of his Christianity.*" Rem. 16. Obs. 20.

I am not solicitous about any degrees of political Lying, which will not affect the Credit of *Moses*; and if by too general Expressions I have seemingly cramped the just Liberty of Civil Governors, it was not in my Intention; and I believe every impartial Reader will admit that all proper Allowances are made in the second and third Paragraphs of p. 20. of the *Observations*.

17. To go on: The Remarker observes, p. 17. " *that Writers of the Observer's Class* " *— stick close to the infallible Word, and* " *universal*

“ *universal Inspiration of the Bible*; and God be thanked that I am of that Class, that think it profane to banter, as this Writer here does, *the infallible Word, the universal Inspiration of the Scriptures*; and I hope I shall ever have the Happiness to avoid that other, of which he seems so prodigiously fond, having no Ambition to sit in the *Scorner's Chair*; for I seriously think it my great Happiness to have so sure a Refuge, as to be able upon all Occasions to recur to a Rule that will not deceive me, if I do not presume “ *to be wise above what is written.*

But I would not have our Remarker claim this ingenious Sarcasm, as he thinks it, for his own; one who was a more able Man than himself in these Matters, and has probably been his Instructor, fell exactly into the same Thought; and if this Gentleman had the Ingenuity to own all that he borrows, he ought to have made a marginal Reference to the Preface of *Spinoza's Philosophia sacrae Scripturae interpres*, where that stanch Christian has these memorable Words: “ *When any Controversy about any Article of Faith or Manners arises among them, as well becomes Men of such a Profession, they fly immediately to the holy Scriptures, to the infallible Word of God, as to a Sheet Anchor.**

* Cum inter illos aliqua de dogmate fidei ac morum stabilitate incidit controversia, è vestigio, ut talis professionis homines concedet, ad S. Literas, infallibile Dei verbum, tanquam veram Anchoram, se conferunt atque confugiant. *Philosophia S. Scrip. Interpres*, Prolog. p. 6.

The same Author gives an allegorical Explanation of the History of the Fall, but with somewhat more Modesty concludes, “ *I rather chuse to dismiss this Subject, because I am not absolutely secure that my Interpretation is agreeable to the Design of the Writer, and because most Men are firmly of Opinion that this History is no Parable, but a plain Narration of real Fact.*†

Our Remarker “ *takes Moses to have been a great Prophet, &c.* Some Remarks, p. 69. So did Spinoza assert of the Apostles: “ *No one who reads the N. T. can make any doubt but that the Apostles were Prophets.** Therefore we may justly expect a more explicit Declaration of this Gentleman’s Sentiments before we can admit of general Professions; let us know what he means by *Prophet*, what by *miraculous*, what by *Inspiration*, and then we shall be able to judge of his Explanations.

In another Place this Author seems to pay almost the same Compliment to *Moses* with our Writer: Spinoza says, “ *Since Moses plainly teaches that God is a jealous God, and no where teaches that God is without human*

† — *Nec difficile esset totam istam primi hominis historiam, sive parabolam ex hoc fundamento explicare; sed malo id missum facere; cum quia non possum absolute esse certus, num mea explicatio cum scriptoris mente conveniat; tum quia plerique non concedunt hanc historiam esse parabolam, sed plane statuunt eam simplicem narrationem esse.* Tract. Theologico-Polit. p. 75.

* *Nemo, qui novum testamentum legit, dubitare potest, Apostolos Prophetas fuisse.* Tract. Theologico-Polit. p. 198.

“ *Passions,*

“ *Passions, from hence we must conclude, that*
 “ *either Moses believed this himself, or at least*
 “ *had a mind to instil the Belief of it into*
 “ *others, tho’ at the same time we believe this*
 “ *Opinion to be contrary to Reason.*†

The Remarker is much in the same Strain,
 “ *No body, I dare say, can shew that Plato*
 “ *ever recommended what Eusebius here men-*
 “ *tions, or for the Good of the People ever*
 “ *feigned God to be jealous, angry, sleepy, &c.*
 Which is as much as to say, that Plato had
 more Sense than to imitate *Moses*, or the
 other sacred Penmen, in ascribing human
 Passions to God.

The next similar Sentiment is this: *Spinoza* says, “ *This Government (of the Jews)*
 “ *might justly be called a Theocracy, as the*
 “ *Members of it were governed by no other*
 “ *Laws than such as were revealed from God;*
 “ *tho’ it must be confessed, that all the before*
 “ *mentioned Particulars consisted more in the*
 “ *Opinion of the People, than in the Reality of*
 “ *the Things themselves.**

† *Quoniam Moses clare docet Deum esse zelotypum, nec ullibi docet, Deum carere passionibus sive animi pathematis, hinc plane concludendum Mosem hoc ipsum credidisse, aut saltem docere voluisse, quantumvis hanc sententiam rationi repugnare credamus.*
 Tra&. Theologico-Polit. p. 126.

* *Hac de causâ hoc imperium Theocratia vocari potuit; quandoquidem ejus cives nullo jure nisi a Deo revelato tenebantur, verum enimverò hæc omnia opinione magis, quam re constabant.* Tra&. Theologico-Pol. p. 276.

Our Remarker, under the Umbrage of *Josephus*, vents the following Sentiment:
 “ *Moses ——— made his Government a Theo-*
 “ *cracy; now this ——— can bear no other*
 “ *Sense, than that he managed Matters so, as*
 “ *to persuade the People that every thing or-*
 “ *dered or effected by publick Authority, was*
 “ *done by the immediate Appointment and Di-*
 “ *rection of God.*

If the Remarker objects this is the Sentiment of *Josephus*, and not his; I answer, the Author of *the Reply to his Defence* has plainly shewn the contrary, *p. 69, 70.* But granting that it was the real Sentiment of *Josephus*, would any Man in his Senses not only relate, but also vindicate the Sentiment of another, unless he had himself also adopted it for his own? But that our Remarker has done, *p. 37. of his Defence, and p. 41. of some Remarks.*

I will mention but one parallel Sentiment more: *Spinoza* says, “ *Since Consciousness tho-*
 “ *roughly persuades, dictates, testifies, and in-*
 “ *spires us with a Notion that the thing per-*
 “ *ceived is really true, hence it may justly be*
 “ *called the Persuasion, the Dictate, the Testi-*
 “ *mony, and the Inspiration of God, or the*
 “ *Holy Spirit.**

* *Quoniam nulla est clara & distincta perceptio, quæ non intime sui conscientiam in nobis gignere possit: & cum omnis, uti dictum, claræ ac distinctæ perceptionis Deus sit causa, etiam hujus intimæ conscientiæ causa erit; cumque hæc conscientia rem perceptam esse veram indubiè nobis persuadeat, dicet, teste-
 tur, atque inspiret, non immeritò nec incongruè Dei seu Spiritûs sancti persuasio, dictamen, testimonium, atque inspiratio appellari poterit. Philosophia S. Scripturæ Interpres, p. 72.*

H

Correspon-

Correspondent to this our Remarker observes, "*Whoever is conscious to himself that he has formed the best Body of Laws, has certainly the best Pretence either himself to imagine that he had the Assistance of God in them, or to deceive the People with the Notion of his being so assisted, &c.*"^a

In this one Paragraph *Moses* has more than a single Compliment paid him, he may either pass for an *Enthusiast* or an *Impostor*, as he or his Friends shall like best. And from all these parallel Places that have been produced from *Spinoza*, we may affirm of the Remarker what *Cicero* does of *Ennius* with regard to *Nævius*: "If you own the Truth, you have borrowed many Sentiments from him; if you deny it, you have acted the Plagiary."^b

18. Our judicious Remarker observes, p. 18. "*If the inviolable Laws of Truth can't be dispensed with, there seems to be little Sense in what Dr. W. often alledges — that the Command of God alters the nature of the thing; for is not this to dispense with his sacred and inviolable Law?*"

Since this Remarker seems to be much better acquainted with the Nature and Usefulness of *Lying and Fiction* than with the inviolable *Laws of Truth*, I will beg leave to inform him, that they are those Laws which

^a Defence, p. 36.

^b A Nævio vel sumpsisti multa, si fateris; vel si negas, surripuisti. In Brut. c. 76.

result from the various Relations and Circumstances of Things and Persons; so that the same natural Action may be lawful or unlawful, according to the different Relations or Circumstances that attend it; for in themselves all natural Actions are indifferent, and receive the Denomination of good or bad from their End and concomitant Circumstances; thus to destroy human Life without a just Cause, is Murder; but the Magistrate may sometimes be bound in Duty to inflict capital Punishments; and the Command of God, who is the supreme Lord of Life, will always justify the Person who executes his Will; in this Case a new Circumstance is introduced, which alters the Nature or Morality of the Action, and renders that a Duty, which without such a divine Interposition would have been highly criminal.

Cicero to this purpose writes, *Offic. lib. 3. c. 25.* “Many Actions which seem naturally virtuous, by Alteration of Circumstances cease to be so^c; and vice versâ, many Actions which seem naturally immoral, by Alteration of Circumstances cease to be so: Thus in Tully’s own Instances; not to perform a Promise, not to stand to an Agreement, and not to deliver up a Trust, are Actions that seem naturally immoral; but many Cases may happen in which they will be free from

^c Multa quæ honesta naturâ videntur esse, temporibus fiunt non honesta.

that Imputation: in the same manner the Command of God may alter the Nature or the Morality of an Action, without dispensing with the inviolable Law of Truth, which is always the same in the same Circumstances, and never varies from itself in any Circumstances whatever.

The Law of Truth is invariable and indispensable, and provides for every possible Change of Circumstances, without ever being changed itself; when therefore God commands a thing to be done, which without his Command *was unlawful*, he does not dispense with the *Law of Truth*, but acts agreeable to that indisputable Part of it, which teaches us that the supreme Creator has an absolute Right over the Lives and Actions of all his Creatures. I agree with our Remarker, that the Bible itself is to be try'd by this Law of Truth, *viz.* whether it has all the just and certain Marks of a divine Revelation; and when we are once satisfied of this Point, then the only remaining Province of Reason is, to judge whether the thing revealed is possible or not; and if we cannot demonstrate it to be altogether impossible, we are bound to receive it as a certain Truth from the Authority of the Revealer; which Reasoning is confirmed by Mr. Locke in his Chapter *on the distinct Provinces of Faith and Reason*.

19. The Observator says, p. 33. " If you
 " had given us reason to think that your
 " Faith was as firm as theirs (*viz.* as the
 " Faith of *Grotius* and *Tillotson*) you would
 " have the same with them, *but still an in-*
 " *sufficient* Plea for being indulg'd in the like
 " Particularities.

In this Paragraph our Remarker changes *the same* into *some*, and entirely leaves out (*but still an insufficient*) Plea, which gives a new Turn to the Sentiment, and represents as a full Indulgence, what was designed as a candid Censure of those two excellent Persons, which makes his following Reflection, p. 19. carry some appearance of Justice with it. But if an Author takes this Liberty with a living Writer, who can do himself Justice, by detecting the Misrepresentation, the Reader may judge how free he makes with those who are unable to vindicate themselves.

In a Court of Justice such a Mutilation of Evidence would not pass without Censure; and it is a shrewd Sign that no just Exceptions could be made against either the Diction or Matter of the *Observations*, when the Remarker is forced in some places to vary the Phrase in order to make Nonsense, and in others to alter the Sentiment in order to confute it.

To proceed: The Observator had said,
 " *Grotius and Tillotson modestly suggest, that*
 " *in a few Instances of no moment the Super-*
 " *intendence*

“ *intendence of the Holy Ghost might be suspen-*
 “ *ded; in opposition to which our Remar-*
 “ *ker affirms, “ that they go so far as to intimate,*
 “ *that in the historical, and even the mo-*
 “ *ral Books of Scripture, there is no necessity*
 “ *for Inspiration; which may be admitted in*
 such Parts of the historical and moral Books
 as to them seemed of no great moment, with-
 out contradicting my Assertion; and it must
 be allowed that there is a wide difference be-
 tween asserting that there is no necessity for
Inspiration, and that there actually is no *In-*
spiration at all in those Books.

Grotius I will admit brings the Necessity
 of Inspiration lower than any other Christian
 Writer, yet still he defines “ *Scripture given*
 “ *by Inspiration of God to be that which was*
 “ *given by the Prophets, such as were Moses,*
 “ *Isaiah, &c.* ^d Where we may observe, that
 the Books of *Moses* are reckoned among the
divinely inspired without any Possibility of
 Evasion; which will defeat the principal
 View that the Remarker had in first quoting
 his Authority: And of the Apostles he says
 in general, “ *Habent sane divinam Authorita-*
 “ *tem quæ ab Apostolis sunt scripta, viz. That*
 “ *the Writings of the Apostles are of divine*
 “ *Authority, Tom. 3. p. 725.* And of St. Paul
 in particular our Annotator expressly affirms,
 “ *that St. Peter justly attributed to him divine*
 “ *Wisdom, 2 Pet. iii. 15.*

^d Vide Grot. upon 2 Tim. iii. 16.

As to Archbishop Tillotson the Case is much plainer: “ *It seems sufficient in this Matter*” (says that excellent Writer) *to assert that the Spirit of God did reveal to the Penmen of the Scriptures what was necessary to be revealed; and as to all other things, that he did superintend them in the writing of it, so far as to secure them from any material Error or Mistake in what they have delivered,* Vol. 12. p. 105.

But if the Sentiments of these great Men had been much less favourable to *Inspiration*, yet still our Remarker would have no Right to shelter himself under their Names; his *Fictions* far surpass every thing that has been suggested by them, and can only receive Countenance from professed Pagan or Infidel Authors.

Without any Comment therefore I leave the Reader to judge, whether I had not sufficient Grounds for what I asserted concerning the modest Suggestions of these two great Men, with regard to the Suspension of Inspiration in Matters of no great moment; and go on to consider some other Particulars.

20. In the very next Page, 20. we meet with another gross Misrepresentation; the Observator had said, p. 31. “ That all the Influence and Truth of the *Christian Religion* depend upon the divine Inspiration of the Scriptures;” the Remarker substitutes *Scripture* for the *Christian Religion*, and makes

makes the Assertion run thus, *viz.* “*That all the Influence and Truth of Scripture depend on the Inspiration of Scripture:*” Propositions something different! For tho’ the Scriptures might possibly be true without Inspiration, and as true might have some Influence upon rational Creatures, yet Christianity is built not upon the Possibility, but upon the Certainty of the Truth of the Scriptures, which cannot be proved to be certainly *true*, unless they be admitted to be *divinely inspired*; because if this is not admitted, they may then be proved to be certainly false, since they do plainly and frequently assert the Reality of their own divine Inspiration. Our Remarker himself has furnished us with some Instances, which he thinks *actually false*^c; but if some Parts are false, why not others? why not all? And if the Certainty of the Truth of the Scriptures is rendred thus precarious, how will Christianity, which is built upon them, be less so? What Certainty can we have of the Truth of it? Or what real Influence will so precarious a System of Religion have over the Conduct of its Professors? The Observator therefore thinks that he had, and has still, just reason to assert, “*that all the Influence and Truth of the Christian Religion depend on the divine Inspiration of the Scriptures.*”

^c Some Remarks, p. 76.

21. The 21st Page furnishes us with a very extraordinary Period, that at once supercedes and destroys all Inspiration whatever: “ *The Character of Inspiration superadded serves only to introduce Difficulties and Doubts, where all was clear before, and casts an Air of Imposture over the whole.* For it is certain that Christianity is nothing but an History of Facts attested by proper Witnesses; therefore in our Author’s Opinion the Claim of Inspiration will cast an Air of Imposture over the whole; and accordingly “ *in the Case of the Gospels, as our good primitive Christian goes on, the asserting Inspiration to be necessary, seems dangerous to Christianity itself, by unbinging and perplexing its proper and natural Evidence.*

What then is the proper and natural Evidence of Christianity? As our Author tells us, “ *It is the Reasoning of all Divines, that the Truth of the Gospels stands on the same Bottom with every other historical Truth in the World.* I allow this, and contend for something more, viz. that besides the common Evidence of History, it enjoys the additional Security of a divine Superintendence, by means of which we are absolutely certain that all the Facts related in the Gospels are infallibly true, which we cannot be absolutely secure of in any other Histories whatsoever.

I own I am so short-sighted that I cannot see how a Multiplication of Evidence can weaken the Credibility of any Truth; and in my way of reasoning, if a Truth is probable upon historical Evidence, it becomes certain upon the addition of divine Testimony; nor indeed is bare historical Evidence sufficient of itself to support the Weight that in this Case must be laid upon it.

In the Gospels there are many things asserted which human Reason cannot comprehend; if therefore I was once convinced that the Gospels were written without any divine Superintendence, I should rather be of opinion that the Authors of them were mistaken in delivering the Will of God, than that it was the Will of God to impose such Articles upon rational Creatures as Reason cannot explain. Nothing less than a Miracle can sufficiently prove the divine Mission of Jesus, and nothing less than divine Inspiration can give us full Assurance that the Mysteries of his Religion are faithfully related; therefore *the proper and natural Evidence* of Christianity is the Certainty of the Inspiration of the sacred Books, added to the concurrent Evidence of History, that they were wrote by the Men whose Names they bear, and that those Men were assisted in the Execution of their Office by the Power of working Miracles, and by the extraordinary Direction of the Holy Ghost; and in the Proof of both these Particulars

culars all History concurs; which joined to the Claim that the Scriptures themselves make in a multitude of Places to divine Assistance in the penning of them, puts the Point beyond all reasonable Doubt that they were actually inspired; otherwise both historical Truth and the Veracity of the sacred Writers themselves are at once destroyed and annulled.

The numerous Testimonies for Inspiration from holy Writ have not been as yet attack'd by the Remarker; we have therefore a full Right to keep Possession of them, till their Evidence shall be particularly examined, and some Attempt made to invalidate the Force of them.

As to historical Testimonies, it would be endless to give a successive Detail of them; and I shall here only mention one from a Writer quoted by *Eusebius*, which contains the Sentiments of all the preceding Advocates for holy Writ, and is particularly applicable to the Opposers of Christianity in the present Age.

This Author speaking of the Followers of *Artemon*, who put all their Confidence in human Learning, and made no scruple of altering and corrupting the Scriptures, in order to make them square with their own prejudicate Opinions, affirms of them, as a necessary Consequence from their Practice,
" That either they disbelieve the divine Inspi-
" ration of the holy Scriptures, and therefore

“ are Infidels; or else think themselves wiser
 “ than the Holy Ghost; and then what are they
 “ but Men puffed up with the Pride of Devils?
 Ecclef. Hist. p. 254. Ed. Cantab.*

In this place the Belief of the divine Inspiration of the Scriptures is taken as a Point universally granted for a fundamental Article of Christianity, and all Opposers of it are, without Ceremony, called *Infidels*; and accordingly Bishop *Beveridge*, who was well acquainted with Antiquity, testifies, “ That
 “ all Christians in all Parts of the World both
 “ now and ever did agree in the Belief of the
 “ divine Inspiration of the Scriptures of the Old
 “ and New Testament; and therefore that he
 “ who denies it, is justly esteemed unworthy both
 “ of the Christian Name and Society. And a little after, “ the universal Consent of all Chri-

* ἢ ——— ἐ πρέσβυσιν ἀγίῳ πνύματι λελέχθαι τὰς θείας γραφάς, καὶ εἶσιν ἄπσοι· ἢ ἑαυτὸν ἡγῶν, σφωτέρως τῶ ἀγίῳ πνύματι ὡσαρχοῖν. καὶ πῖ ἔτερον ἢ δαμονῶσιν; This Testimony *Eusebius* extracts from one of those anonymous Authors, whom at the end of the foregoing Chapter he stiles orthodox from their manner of interpreting the holy Scriptures. To this let me add two very early Testimonies from *Clem. Rom. ad Cor. c. 43. & 45.* which are exactly opposite to the Assertions of the Letter-Writer; the first of which affirms of *Moses* in particular, “ ὁ μακάριος. ——— Μωϋσῆς τὰ
 “ διατεταγμένα ἀπὸ πάντων ἐσημειώσατο ἐν τῇ ἱερᾷ βίβλῳ.
 The other of the Scriptures in general: “ Εγκύπητε εἰς τὰς
 “ γραφάς, τὰς ἀληθεῖς ρήσεις πνύματος τῶ ἀγίου. ὅτι οὕτως,
 “ ὅτι ἐστὶν ἀδικόν, ἐστὶν ὡσαρχειν ὡσαρχειν ἐν αὐταῖς.
 Ed. p. *H. Wotton.* p. 172, 180. in the former *Moses* is said to have committed to Writing all those things which were actually commanded him; in the other the Scriptures are said to be the true Dictates of the Holy Ghost, and to contain nothing in them that is unjust or *fictional*.

“ *stians*

*“ Christians may be justly looked upon as the Voice
 “ of the Gospel it self. Cod. Can. p. 1.*

The Remarker will ask, What is all this to the *Purpose*? I will immediately tell him: It is to prove the Necessity of the divine Inspiration of the Scriptures, which he has reduced from universal to partial, and from partial to a mere empty Name.

I charged him, p. 33. *“ with striking off
 “ the Pentateuch from all Pretensions to super-
 “ natural Assistance*, which he is so far from denying, that he boldly goes on and dismisses the Gospels from the Number of inspired Books, p. 21. upon Pretence that there is no want of such Inspiration: By the same Reasoning all the moral Parts of the Bible are excluded from all Claim to divine Assistance, as being deducible from natural Reason: And by his own Account of his Faith, p. 11. *as a Principle grounded on the Perception of Truth*, all Mysteries are discarded, as useless and ridiculous; therefore by this Author's way of reasoning all the historical Parts of the Bible, all the moral Rules, and all the mysterious Doctrines contained in it, are at once cut off and exempted from *“ the Character of Inspiration, which would only serve
 “ to introduce Difficulties and Doubts where
 “ all was clear before, and cast an Air of Im-
 “ posture over the whole — as asserting it to
 “ be necessary, seems dangerous to Christianity
 “ itself,*

“ *itself, by unbinging and perplexing its proper*
 “ *and natural Evidence, p. 21.*

We only want this Author's explicit Opinion of the *prophetical* Parts of Scripture, to be let clearly into his Notion of *partial Inspiration*; and this we may make a Guess at from his manner of treating the Argument which I brought, *p. 34.* for the Proof of an universal Inspiration.

I there urged, that *from admitting only a partial Inspiration, it would follow in the end that no Share of genuine Inspiration would be left to any Part of Scripture, after every Humourist had culled out of his Bible what he did not like*: I used this as an Argument *ad hominem*, and thought that a Writer who owned a *general* Inspiration, would admit it to be *universal*, rather than overthrow his own Hypothesis.

But it seems I was mistaken; the Remarker laughs at my Folly in *rejecting a Fact because of its Consequences*, *p. 25.* And tho' by this Question, “ *Must we then reject a Fact because of its Consequences?* he plainly acknowledges the Force of my Conclusion, *viz.* that partial Inspiration will in the end prove to be no Inspiration at all; yet still he persists, “ *that partial Inspiration is a Fact which the History and Testimony of the Scriptures themselves demonstrate; whatever be the Effects of it, 'tis necessary to submit to them; i. e.* tho' partial Inspiration is an *Hypothesis* which

in its Consequences will destroy itself, yet it is necessary at the same time to maintain the Truth, and to submit to the Effects of it, *viz.* to assert and give it up at the same time.

This laughing at Consequences puts me in mind of an accidental Conversation reported to have passed between the late Dr. *Jenkin* and the memorable Mr. *Collins*.

After some Discourse the Doctor thought that he had fully confuted the Sentiment of his unknown Companion, by urging upon him, “ *that the Consequence of his Reasoning would end in the Overthrow of Christianity.* To which Mr. *Collins* gravely reply’d, “ *that may be, Sir, but I can’t help it, and leave you to take care of Consequences.* This Answer was agreeable to the Character of Mr. *Collins*; and if our Remarker will assume the Character that really belongs to him, we will allow his Answer to be equally pertinent.

22. But the Conclusion of this Paragraph is also something particular, “ *it may probably overthrow the Systems of ancient or modern Divines, but cannot possibly hurt any Truth or Article of Faith that is necessary to be believed.*

Here the Ancients come in for a Share of his Favour, which he before had so plentifully distributed among the modern Divines; but neither Ancients nor Moderns have any reason to be angry at an Author who is thus capable

capable of contradicting himself; and to talk here, as he does, of Articles of Faith *necessary to be believed*, when he before had declared, “ *that to believe or not to believe is a thing indifferent, and no way criminal*, is such a Piece of Farce and solemn Grimace, as will only become the Mouth of a real Unbeliever acting awkwardly under the Mask of Christianity.

23. The Contradiction which the Remarkers urges, *p. 24.* is easily cleared up; for tho’ I insist upon the Necessity of *universal Inspiration*, and at the same time grant two particular Exceptions, yet in this I use no other Language than *St. Paul* had used before me: “ *All Scripture is given by Inspiration of God*, is, I think, equivalent to that *universal Inspiration* for which I contended; yet the same *St. Paul*, as I was then of opinion, made those two Exceptions that I mentioned; if therefore I am condemned, and was right in my Exceptions, *St. Paul* must undergo the same Fate; which makes me not apprehensive of any ill Consequence either from the Charge or the vehement Aggravation of it.

And I believe it will be found an usual way of speaking in common Cases, and therefore not culpable in this; as for instance, *all Men are rational Creatures, all the World are agreed in this Point*, are Propositions which would pass without Cavil, tho’ every individual

vidual Man is not a reasonable Creature, tho' every individual Person should not agree to the Point in question.

But as I shall always be ready, and esteem it my Duty to change my Opinion upon due Conviction, so I think it necessary to acquaint the Reader, that as to the two Exceptions, which I then thought *St. Paul* had made to the divine Inspiration of his Epistles, I find reason upon a Review to recall them both, viz. 1 Cor. vii. 12. and 2 Cor. xi. 17. for in this former Passage, "*To the rest speak I, not the Lord*, the Apostle seems only to mean as follows, "*Concerning other Cases of Marriage our blessed Lord has determined nothing in his Gospels; therefore as his Apostle, I do appoint the following Rules to be observed in those Marriages, where one of the Parties shall happen to be an Unbeliever; and that the Apostle looked upon his own Decisions as of divine Authority, appears from ch. 14. ver. 17. of this same Epistle: "If any Man thinks himself a Prophet, or spiritual, let him acknowledge that the things I write unto you are the Commandment of the Lord^a.*"

And with regard to the other Text, 2 Cor. xi. 17. "*That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting; I am now of opinion with Tirinus^b, that though the Apostle dis-*

^a See *Whitby* and *Calmet* on the Place. *Synopsis*, Vol. 5. p. 641.

^b See *Pool's*

claims the highest degree of Inspiration, viz. the immediate Dictate of the Holy Spirit, yet he by no means disclaims the general Superintendence of the divine Spirit, by which he is guarded from Error in this and all his other Writings; the Sense therefore of this Place seems to run thus: “ *Tho’ I speak not*
 “ *by the immediate Dictates of the Lord, yet*
 “ *what I say is agreeable to his Will, as it pro-*
 “ *ceeds from a tender regard to your Welfare,*
 “ *which obliges me to magnify my Office, and*
 “ *even to boast of my own personal Abilities,*
 “ *which would be the height of Folly, was it not*
 “ *necessary to take off Contempt from myself,*
 “ *and to prevent your falling a Prey to crafty*
 “ *Seducers.*

But these Texts, however interpreted, make no material Alteration in the Point before us; for if they be understood to make such Exceptions, then the same Texts confirm the *Inspiration* of all beside, and the Rule must be *to take all for inspired*, where the sacred Penmen themselves do not expressly make the Exception; upon this Foot the Doctrine of Inspiration will stand very safe, let the Reader make whatever Judgment he pleases of the preceding Passages.

24. I come now to attend upon the Remarker to his 22d Page, where he still asserts the Truth of his Interpretation of *Gal. iii. 15.* which he endeavours to strengthen by shewing the Weakness of a Reason I never gave, and by
 passing

passing over the substantial Reason which I had given for the contrary Opinion.

My Words are, "*St. Paul I acknowledge speaks after the manner of Men, or else how would it be possible for Men to understand him? and in this Place he means no more, than that he draws his Argument from the known Opinions of Men concerning the nature of Contracts and Covenants*; which I went on to prove in the two succeeding Paragraphs.

The real Proof he takes no notice of, but nibbles at the first part of the Sentence, which was only designed as an incidental Observation to introduce the second; it was a Concession of part of what he contended for, as the subsequent Period was a Denial of what he chiefly aim'd at: I allow'd that in the literal Sense of the Phrase the Apostle spoke in this Passage, as well as in all his other Works, *after the manner of Men*, viz. in the usual Language of Men, or else how would Men understand him? but then I contended that his real Meaning was to draw an Argument from the known Opinions of Men concerning Contracts, &c.

I never said, nor thought that *those Words* related *only to the manner of speaking*, as the Remarker injuriously insinuates; therefore the Confutation which follows is nothing else but a solemn Triumph over a ridiculous Argument of his own making.

Such disingenuous Fetches as these resemble the Eagerness of a drowning Man, who catches at every Twig to save himself, but after all his vain Efforts irrecoverably sinks at last.

The Remarker will still have it that St. Jerome confirms his Opinion, and that the Observator allows as much. My Words were, “ *St. Jerome principally dwells upon his Sense of the Place, but not in that large Extent.* And the Truth of the Matter is this, *Jerome confirms my Sense of the Place in so many Words: “ Some think, that the Apostle being about to argue from the Nature of Wills and Testaments, and from the Death of the Testator, and other human Examples, used the following Preface: Brethren, I speak after the manner of Men; to which Opinion I agree, though I still think that he principally made use of it for the following Reason, viz. to apologize for the improper Use of two certain Words, Semina and Testamentum**, of which the Remarker names but one; however *Grotius vindicates the Use of both these*

* Putant aliqui, quòd de testamento hominis, & de Testatoris morte, & cæteris humanæ similitudinis disputaturus exemplis, dixerit, *Fratres, secundum hominem dico.* Mihi autem videtur & propter hoc quidem, quod illi arbitrantur: sed maximè propter illud, quod sequitur, esse præmissum, id est, *non dicit, & Seminibus, &c.* — necnon & illud, quod insert, *hoc autem dico testamentum, &c.* — unde manifestum est id fecisse Apostolum, quod promisit, nec reconditis ad Galatas usum esse sensibus, &c. J. Hieron. in Epist. ad Gal. Tom. 4. p. 261. Ed. Par. 1706.

Words, the former in his Comment on the Place, the latter in his Preface to the Gospels; and expressly interprets with us, “*I speak after the manner of Men*, to mean nothing else but “*I will take an Example from a thing merely human* †.

St. *Jerome* therefore, as I expressed it, *principally dwells upon the Sense* which the Remarker put upon the Place, *but not in that large Extent*; and is so far from *solidly confirming it*, that his Reasons have been proved to be false by the Remarker’s own Favourite Commentator; but granting them to be true, they by no means exclude divine Inspiration from that particular Passage, either in the Intention of *Jerome*, or in the nature of the thing; it could not be *Jerome’s* Intention, because he admits of my Interpretation, which supposes the contrary.

And his Explication, “*Non dico secundum Deum, I do not speak from the Dictates of God*, does not exclude an inferior degree of Inspiration, which may amount to a divine Superintendence, enough to guard the holy Penman from Error; and as to the nature of the thing, no judicious Man ever yet pretended to vindicate the exact Elegance and Propriety of scriptural Language in all Instances; the divine Writers disclaim it themselves; and the improper Use of a Word was never before thought a demonstrative Argument

† Exemplum sumam à re merè humanâ.

against the Reality of Inspiration. To conclude this Point :

The Remarker is very angry, *p.* 23. at my calling that a *Translation* which he only designed for a *short Extract* ; but when a Writer sets down a Passage at the bottom of the Page without any &c. distinguishes the Interpretation of it in *Italick Characters*, and introduces it with “ *where Jerome observes, &c.* what Reader would not take it for a Translation, especially from a Gentleman who desires to be distinguished by *his free and easy Translations* ?

But as I laid no Strefs upon *Jerome's* Testimony one way or other, it was scarce worth the Remarker's while to spend so much Pains about it, was it not the Method of *some Writers* to raise the greatest Dust where they despair of raising any solid Argument.

25. We are now come to vindicate that Part of the *Observations* which declares *that the Remarker's three Pieces, &c. ought by his own Reasoning and Confession to be burnt, and himself banished.*

Here our Author complains of having Opinions fathered upon him which he never espoused, *p.* 26. with how much Justice will presently appear.

I believe he will allow, that whatever tends to disturb the Publick Peace is cognizable by the Magistrate.

He

He himself proves, *p. 56.* of his *Letter, &c.* that the Tendency of *Christianity as old as the Creation* was to disturb the Public Peace.

Therefore in his own Opinion the Author of that Book was justly censurable by the Magistrate.

Instead therefore of complaining, he ought to thank the Observator for making him talk and think consistent with himself.

Indeed he has since changed his Opinion, and now affirms in his last Piece, *p. 33.* “ *that all such Punishment is against the Interest of Society, i. e. it is against the Interest of Society to punish what is mischievous and dangerous to Society.*

So fruitful of Contradictions is the Pen of this great Genius: In his ^a *Letter* he proves “ that the Book called *Christianity as old as the Creation, was mischievous and dangerous to Society, and tended to disturb the Publick Peace, and therefore would have been thought worthy by the learned and polite Ancients of the last Punishment*; and he farther tells us, “ *that these were the Maxims, these the Principles, which the Light of Nature suggested, which Reason dictated, &c.* And yet in spite of the Authority of the learned and polite Ancients, in spite of Maxims, Light of Nature, and Dictates of Reason, he unaccountably veers about, and strenuously espouses the very opposite Notion, *viz. “ that all such Punish-*

“ *ment* (of this very individual Author) *is*
 “ *against the Interest of Society, Truth, and*
 “ *Religion itself.*

I would not be thought to espouse Persecution of any sort, but only to expose the Inconsistency of this great Reasoner, and his manifest Injustice in charging me with misrepresenting his Meaning.

And having thus cleared myself from one groundless Aspersions, I come to retort the Charge in a more material Instance.

26. I had said, *p. 39.* “ *This (viz. committing them to the Flames) would have been the*
 “ *Judgment of the polite Ancients against Writings less hurtful than yours appear to be;*
 “ *and I own I know of no Principle of Christianity, no Maxim of Reason, no Law of Society, that will obstruct the Sentence.*

This harmless Mark of Resentment, countenanced and practised by the greatest Advocates for Liberty in the World, our own Houses of Parliament, was the rigorous Sentence which the Observator affirmed “ *no Principle*
 “ *of Christianity, &c. would obstruct.*

How has the Remarkers heightened this just and lowest Mark of Displeasure into the most exalted Degree of Persecution? “ *I am*
 “ *far* (says he) *from affirming with our Observer, that these Principles (viz. punishing*
 “ *Men for Opinions and holy Wars) are agree-*
 “ *able to Christianity, the Maxims of Reason,*
 “ *and the Laws of Society.*

A Man

A Man who can thus make the *Observer* affirm what his Words will not possibly bear, what his Mind never once conceived, and what his Heart always abhorred, surpasses every Instance of Polemic Sagacity that I ever yet heard of, and deserves all the Reputation and Glory that such a deep and quick Penetration can entitle him to.

27. But still our Author goes on in the same charitable Strain, and to maintain the Consistency of his Character from first to last, scarce quotes a Word without some notable Variation. Thus, p. 34. "*For my Person, he is willing to commute the Punishment from Exile Abroad to Confinement at Home;* my Words are "*Continuance at Home*, p. 41. But if I had happen'd to have used the Word which he has been pleased to substitute, what an Uproar should we have had? it could have meant nothing less than downright *Imprisonment*; and I cannot account for the Alteration, but from his Willingness to infuse the same good-natur'd Notion into his Reader.

28. In his 35th Page the Remarker thinks "*that Men are not less amiable for some particular Sentiments*; if these *particular Sentiments* are erroneous and important, I must beg leave to be of a different Opinion; for I look upon Error to be to the Mind what Deformity is to the Body; and tho' the Misfortunes of the one and the Mistakes of the

L

other

other deserve Pity and Compassion, yet I believe no sensible Man can be fond of Deformity, or enamour'd with Error, tho' involuntary ; we can indeed distinguish between the Man and his Errors, and if they are of no consequence to Religion or Society, can still retain a sincere Affection for him.

But where the Errors are wilful, and of such a nature as will destroy the Vitals of Religion, and consequently the true Interest of Society, that Man must have but a slender Affection either for his God or Country, who can hug such Enemies to both in his Bosom, whose Principles manifestly tend to disturb the Peace of the Community, and to tear up the Foundation of all true Religion.

Self-defence justifies our Caution against all frank Professions of Enmity, and Christianity teaches us “ *to forsake Father and Mother, and every thing that is dear, for the* “ *Name of Christ*, Matth. xviii. 29. But in the Case before us we do not forsake a Friend, but a pretended Friend forsakes us, “ *in declaring (openly) against all Advocates for* “ *Orthodoxy, as Enemies to Publick Peace and* “ *Liberty*, which is in effect to attack in a hostile manner all those Christians who shall presume “ *to hold fast that Form of sound* “ *Words which was once delivered to the* “ *Saints*.

29. Since in the next place our Remarker disclaims all sorts of Retraction, *p. 38.* but
what

what he has already made, and that is deemed altogether unsatisfactory; since he ridicules the Plan that was designed to shew him what sort of a Recantation the Christian World expected from him, without confining him to those very Words as he disingenuously asserts; all that I can say to these Points is, that this firm Resolution against all future Alteration of Opinions, is a Mark of greater Obstinacy than can be charged upon the most rigidly orthodox, and looks as if the Remarker thought himself infallibly certain of the Truth of his present Tenets, which does not become one who has told us, "That from the nature of Things Reason never was or could be received as a perfect Rule of Life in any Age or Country whatsoever. *Letter, p. 51.*

30. The succeeding Remark is so exquisitely fine, that it is difficult to see the Edge of it: "*No Recantation (it seems) will satisfy the Observer but what carries Crime and Guilt with it.*" To speak the Truth, I can see no cause for a Retraction where there is no Error to be retracted; and every Error about Religion carries, in my Opinion, more or less Guilt along with it; for I cannot yet be convinc'd of the Truth of that fashionable Doctrine, "*the Innocence of Error:*" And so I leave the Remarker to make the best Use he can of his own curious Remark, and my ingenuous Confession of the Truth of it.

31. The next Compliment paid to the Observator is, "*All that this good Man aims at is to make me odious and detestable to every Body.* If it had been worded, *to make his Opinions odious and detestable,* I should have own'd the Charge; but as to making his Person so, I disclaim the Imputation; but if some degree of Coldness and Disesteem naturally fall on a Man, who uses the most reputable *Defenders* of Christianity as so many *Bigots, Enthusiasts, and Persecutors*; who treats the Religion which they believe and maintain to be derived from God, as a Bundle of human Inventions imposed on the World by a Set of *dogmatical Priests*; this is not the Fault or Intent of the Observator, but the necessary Consequence of such injurious Imputations.

My Hatred reaches no farther than to set his Notions in a true Light; and the Sum total of what he calls 40 *Pages of Railing*, amounts to no more than what I then sincerely esteemed, and still judge to be, a full Demonstration of the Inconsistency of his Principles with the Truth of Christianity; and a frank Declaration of my Opinion of the *real Sentiments* that must be entertained by this Gentleman, if he thinks consistently with what he writes.

And that I am not singular in my Sentiments, either of this Writer, or his Opinions, I dare appeal to all his Readers of Discernment;

ment; and should there be some few out of the Number, who, upon weighing the Merits of the whole, could esteem the Author of the *Letter*, and the subsequent *Defences* of it, to be such a real Christian as firmly believes Christianity to be a *Religion foretold by Prophecies, confirmed by Miracles, and founded upon divine Authority*, then I will confess that I think differently from a very small Part of Mankind; but still am secure of the Concurrence of a great Majority with me; and, what is of infinitely greater weight, of the Concurrence of Reason, Scripture, and Antiquity; from the two latter of which a true Delineation of Christianity can only be drawn; and the former will teach us, that a *Draught so taken* is absolutely inconsistent and irreconcilable with *Fiction, Lying, and Fable*, which may properly be painted as the Attendants of *Imposture*, but can never stand in the same Piece with *Sincerity, Truth, and Singleness of Heart*, those inseparable Companions of Christian Morality.

32. *That the Scriptures are not of absolute and universal Inspiration*, p. 38. which is the principal Test that the Remarker will vouchsafe to give us of his Attachment to Christianity, is an Article that, I believe, every Enemy to revealed Religion will readily subscribe; therefore it cannot be deemed satisfactory in the present Case, which has given so much Offence to all cordial Christians.

33. I will

33. I will not presume to recommend any more Forms of Recantation, since my last was received with such fierce Indignation; but I will still venture to propose an Example, which will be no Discredit to any one who shall have the Ingenuity to follow it; it is of no less a Man than *Erasmus*, whom our Remarker justly admires, *as one of the greatest Men that ever liv'd*^a; this excellent Writer having dropt some unguarded Expression, that seemed to charge the Apostles with Forgetfulness, made the following ingenuous Declaration, "*Nunc testor me abhorrere ab*
ulla oblivione tribuendâ Apostolis: I now te-
stify that I heartily disclaim all Thoughts of
imputing any Forgetfulness to the Apostles.
Eraf. Op. Lug. Bat. 1706. Vol. 9. p. 1073.

In Imitation of which great Example, every good Man will take the first Opportunity of wiping off the very Suspicion of entertaining dangerous Errors, whether justly or injuriously charged upon him; and whoever refuses to make an explicit Declaration of his Sentiments after having given just cause of Offence, ought not to complain of injurious Treatment if he should happen to be told that he labours under a disadvantageous Character.

34. The Remarker concludes with what he thinks an home Thrust at me under the Character of a modern Pharisee; but I flatter myself that the Application was never more im-

^a Some Remarks, p. 67.

properly made than in the present Case: I do not remember that I ever boasted in *Pharisaical Strains* “*of my Life being as exemplary and as agreeable to the Rules of the Gospel as that of the most zealous Champion of it*”^b. I cannot recollect that I ever arrogantly challeng’d the World “*to charge me with any Falshood, or Treachery in Friendship, with the refusal of any good Office in my Power, any Act of Humanity or Courtesy to any of them*”^c. Had I with a true pharisaical Conceit and Pride of Heart, and with equal Contempt of others, boasted to the World in Strains like these; I should with Shame have taken the Character of the *old Pharisee* to my self.

And as to the fear of the Remarker’s being *devoured* by me, there would have been just Grounds for it, had I ever solemnly declared War against a whole Profession at once; had I faithfully promised “*ever to quarrel with all whom I should think proper to call dogmatical Divines*”^d; had I shewn *my Teeth* upon all Occasions to be *Spears and Arrows*, and given constant Proof in every Debate that *my Tongue was a sharp Sword*; otherwise let the Imputation fall where it will better fit, and let not me rob a Man *more worthy* of such a *distinguishing Part of his Character*.

With regard, lastly, to my Prayer, which the Remarker kindly lengthens out from less than one to four compleat Pages, 40; as it

^b Defence, p. 3, 4. ^c Remarks, p. 36. ^d Defence, p. 5.
proceeded

proceeded from a Christian Principle, so it was offer'd up with a cordial Sincerity, which I hope will rescue it from the Imputation “ of being either abominable to God or ridiculous to Man. And however this Gentleman may condemn such Addresses to God, I still think it my Duty to offer them up both for him and for all Conditions of Men, “ that “ all of them who profess and call themselves “ Christians may be led into the way of Truth.

I have now gone thro' every thing material, and if I have shewn that all the Remarker's Exceptions are either false, trifling, or inconclusive, as I think they will appear to every impartial Reader, then the Charge in *the Observations* will be allowed to remain in full Force. *viz.*

“ That the Reasoning of the Author of “ the Letter, &c. against the Plan of Religion laid down by the Author of *Christianity as old as the Creation*, proves with equal Force against his own Notions, and “ as effectually demonstrates the Absurdity “ and Immorality of them.

F I N I S.

ERRATUM in the *Observations*, Page 4. Line 15.
for *Tenderness* read *Readiness*. In this Reply, Page 4.
Line 1. for *wrote* read *written*.

7

*A Prospect of the late Engagement at Sea between the English and the French Fleets on Monday the thirtieth of June 1690 .
the wind from NNE to the ENE with an exact List of y^e English Dutch & French Ships Engraven by the Earle of Torringtons Order & approbation*

<i>A List of the FRENCH Fleet</i>	<i>The Splendor</i>	<i>The Belliqueux</i>	<i>The Henry</i>	<i>The Shining</i>	<i>The Proud</i>	<i>The Courge</i>	<i>The Fluron</i>	<i>The Vigilant</i>	<i>The Capable</i>	<i>The Positive</i>
	<i>The Conqueror</i>	<i>The Crown</i>	<i>The Serious</i>	<i>The Unstable</i>	<i>The Fierce</i>	<i>The Anson</i>	<i>The S^t Louis</i>	<i>The Wife</i>	<i>The Trusty</i>	<i>The Falcon</i>
	<i>The Holy Ghost</i>	<i>L'Intrepide</i>	<i>The Content</i>	<i>The Vermandois</i>	<i>The Marquis</i>	<i>The Diamond</i>	<i>The Prudent</i>	<i>The Hector</i>	<i>The Loele</i>	<i>The Count</i>
	<i>S^t Phillip</i>	<i>The Harry baen</i>	<i>The Courtier</i>	<i>The Lovely</i>	<i>The Strong</i>	<i>The S^t Michael</i>	<i>The Good</i>	<i>The Duke</i>	<i>The Neptune</i>	<i>The Light</i>
<i>The Royall Sun</i>	<i>The Thunderer</i>	<i>The Splendor</i>	<i>The Bourbon</i>	<i>The Perfect</i>	<i>The Undertaker</i>	<i>The Fast hearted</i>	<i>The Moor</i>	<i>The Moderate</i>	<i>The Rainbow</i>	<i>Lakion</i>
<i>The Royall Dolphin</i>	<i>The Haughty</i>	<i>The Brightness</i>	<i>The Eager</i>	<i>The Amiable</i>	<i>The Brave</i>	<i>The Pious</i>	<i>The Trident</i>	<i>The Inconsiderate</i>	<i>The Indian</i>	<i>The Pretty</i>
<i>The Great</i>	<i>The Terrible</i>	<i>The Illustre</i>	<i>The Ferme</i>	<i>The Excellent</i>	<i>The Ambitious</i>	<i>The Aquillon</i>	<i>The Valiant</i>	<i>The Sea Horse</i>	<i>The Bizarre</i>	<i>The Palme</i>
<i>The Sovereigne</i>	<i>The Conqueror</i>	<i>The Pomp</i>	<i>The Fougueux</i>	<i>The Prince</i>	<i>The Unparalleled</i>	<i>The Fortune</i>	<i>The Bold</i>	<i>The Francois</i>	<i>The Solide</i>	<i>The Heady</i>



<i>A List of the English and Dutch Fleet</i>			<i>1 Vice Admirall Ashby</i>	<i>12 Sovereign Adm.^l of y^e Red Torrington Esq.</i>	<i>20 Hope Bings</i>	<i>28 Coronation Vice Admirall of the Blew Delavall S^r</i>	<i>A Vreight Decker</i>	<i>I Magd^e Enkuyson Vander Poel</i>	<i>R Elswout Nothey</i>
	<i>5 Expedition Clements</i>	<i>13 Windsor Castle Churchill</i>	<i>21 Restoration Betham</i>				<i>B Alkmaan Calf</i>	<i>K Noort Holland Swaan</i>	<i>S Reygenberg Van Zyl</i>
	<i>6 Warpsite Fairborne</i>	<i>14 Lenox Greenhill</i>	<i>22 Anne Tirrell</i>			<i>29 Katherine Aubmer</i>	<i>C Tholen Calis</i>	<i>L Magd^e Dert Pietersen</i>	<i>T Geenvondenborg Vice Adm.^l Vander Putten</i>
	<i>7 Woolwich Gothe</i>	<i>15 Sterling Castle Hastings</i>	<i>23 Bonadventure Hubbard</i>			<i>30 Cambridge Foulkes</i>	<i>D Westruer lant Vice Adm.^l Callenberg</i>	<i>M Hollandia L^t Adm^l Evertzen B C Tell</i>	<i>V Noort Holland SBN Dick</i>
<i>Ships names</i>	<i>Capt^s names</i>	<i>8 Lyon Torpley</i>	<i>16 York Hobson</i>	<i>24 Edgar Teneser</i>		<i>31 Berwick Martin</i>	<i>E Princes SBN Schey</i>	<i>N Vreere SBN Brakell</i>	<i>W Vreere Mosselman</i>
<i>1 Plymouth Carter</i>		<i>9 Rupert Dumroy</i>	<i>17 Suffolk Cornwall</i>	<i>25 Exeter Mees</i>		<i>32 Swallowe Walters</i>	<i>F Castruim Cuyper</i>	<i>O Prov^t uvert Convent</i>	<i>X Cortina D Boen</i>
<i>2 Deptford Kerr</i>		<i>10 Albemarle Wheeler S^r</i>	<i>18 Hampton Court Layton</i>	<i>26 Bredah Tennant</i>		<i>33 Defiance Grayton</i>	<i>G Agatha Vander saan</i>	<i>P D Maas Snellen</i>	
<i>3 Elizabeth Mitchell</i>		<i>11 Grafton Grafton Duke</i>	<i>19 Dutchess Rear Admirall Rook</i>	<i>27 S^t Andrew Dorrell</i>		<i>34 Caplaine Iones</i>	<i>H Staden lande Taalman</i>	<i>Q Vreus lant Vander Gooz</i>	

